K Bible - New Testament - Revelation

A

NEW EXPLANATION OF THAT GREAT MYSTERY OF THE REVELATION:

Whereby all those seemingly jarring Matters, which have so many Hundred Years puzzled and discouraged the learned World, are happily connected and formed into one solid and entire System:

Tending to the Vindicating of God's Ways to Mankind, to the Distinguishing and Marking out of his true Church, and to the Establishing of his Holy Rest and Kingdom, now near at Hand.

With an APPENDIX.

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REFUTATION:

OF THE

GREAT MYSTERY

OF THE

NEW EXPLANATION

THE Publiſher's INTRODUCTION TO THE Following WORK.

AS we ſeem to be at preſent, what the *Athenians* were of old, always fond of any thing new and ſtrange, I hope the Reader in the following Work will abundantly gratify his Curioſity; and if Novelty be ſufficient to recommend it to the World, there is no Reaſon at all to doubt of a general Reception of it.

It is an Explanation of that great and dark Myſtery of the Revelation, ſo knotty and intricate to the primitive Chriſtians, that it was ſome time before it was generally received amongſt them; and *Dionyſius*, Archbiſhop

of *Alexandria*, towards the End of the third Century, confeſſing his entire Ignorance of it, and only giving Credit to it through the Influence of ſome few who did not altogether reject it, hath nevertheleſs taken a great deal of Pains (though indeed to little Purpoſe,) to prove that St. *John* the Evangeliſt could in no wiſe have had any hand in it. But as it was really dictated by the Spirit of God, it at laſt made its way into the World, and is yet honoured and reſpected of all ſorts of Chriſtians: tho' the main Burthen of it relating to the laſt Times and State of the Church, like all other Prophecies (ſtill centring generally in the ſame End,) it hath hitherto continued locked up and hid from all Men, except the Perſon mentioned by the Author in his Preface. To this Man, a Stranger, and of a moſt remote and barbarous Country, God imparted the Key and Method of opening

pening thoſe great Myſteries: for being--dictated by Him, His Spirit only could looſe and unravel them. But as all thoſe Myſteries are about to be compleated and finiſhed, ſo this Dawn or glimmering Light of Knowledge, before ſhot forth and diſcovered, ſeemeth now to come on apace, and haſten towards a perfect Day: for many ſhall run to and fro, and Knowledge ſhall be increaſed. And we may obſerve, that as Nature never produces her Works at once, or breaketh ſuddenly and abruptly upon us, ſo hath it been with thoſe Secrets; the firſt Throws and Strugglings of them having been ſhewn in the only and mere Diſcovery of the Key of them, but they now ſeem ready formed, and ripe and impatient for the Birth. Hence this Knowledge may ſeem like ſome undiſcovered Country, firſt ſeen and deſcried by the Perſon above-mentioned; who through Joy

of the Diſcovery immediately went back to publiſh it without making any further Search; but the Author, taking the Hint, hath leiſurely coaſted round it, ſearching out every Haven and Creek; and venturing on Shore, hath made conſiderable Excurſions into it, and bold and uſeful Diſcoveries.

Now as there is no eſtabliſhed Certainty in Regard to theſe Myſteries among the Learned both of ancient and modern Times, there is undoubtedly Room enough left for a further Search; and as all their Syſtems have hitherto failed and come to nought, it is needleſs to follow their Footſteps and Methods, and ſome new unbeaten Way muſt be found out and trod. This unknown Track (faintly traced out before, as hath been obſerved,) this Author hath judiciouſly diſcovered, and boldly trod, and hath thereby been led and introduced to ſuch Treaſures

Treaſures of Knowledge and Wiſdom as Angels have deſired to look into. By this Method all thoſe ſeemingly jarring Matters, which have ſo many Hundred Years puzzled and diſcouraged the learned World, are all of them connected and formed into one ſolid and intire Syſtem; whereby not only moſt of the Secrets contained in the Revelation are traced out and diſcovered, but alſo thoſe contained in the other Parts of the ſacred Scriptures, as hanging in the ſame Chain, and written by one and the ſame Spirit. We muſt alſo reckon it a general Rule, that what Things the Scriptures ſpeak of do generally relate to Nations and Kingdoms, and are not of any private or narrow Acceptation.

To anſwer any Objection that may be made to the declaring of this Myſtery from the Beginning we may obſerve, that as God doth hereby fully ſet up and eſtabliſh his Throne and

Kingdom in the World, and put the finiſhing ſtroke to His Works, it is no way unreaſonable to imagine, that He ſhould ſhew the ſeveral Gradations and Increaſes of His Empire from its firſt Foundation and Eſtabliſhment; and that as He is about to eſpouſe His Church and do her Honour as His Bride, it is natural to ſhew who ſhe is, and to ſet forth her Birth, firſt Fortunes, and Pilgrimage. And as it may perhaps be objected why the ſame Things ſhould be ſo often repeated, it may be anſwered, that theſe Repetitions have not only ſerved to lock up theſe Secrets from the World, (who have never thought of going back again when they once ſet out on their Journey,) but alſo to ſhew the Certainty of them, and that God haſteneth to accompliſh them; as *Joſeph** told *Pharoah*, to whom God ſhewed his Intentions of bringing a Famine on his Land by two beauti-

* Gen. xli. 32.

beautiful and moſt ſignificant Emblems.

By this Syſtem it appeareth that the only true Church, before which all the World muſt worſhip and do Homage, was eſtabliſhed in the Sixth Thouſand Year of the World, and only at that Time came to its full Proportion and Stature. And what Title the Church of *England* may have to this great Pre-eminency may be ſeen from many Inſtances; for this Honour muſt only be contended for amongſt the Proteſtant Churches, as reforming in the Sixth Thouſand Year. Firſt, this Church of *England* was a national not a private Building, haveing been eſtabliſhed by the deliberate united Wiſdom of a Number of wiſe, learned, and eminent Men, publickly appointed for that Purpoſe, and authorized and confirmed by the King and Parliament. This Advantage none of the foreign Proteſtant

Churches can boaſt of, being all of them of private Foundation. Next, that it was eſtabliſhed the lateſt of any of them,

And what God after better worſe would build?

And laſtly, (the greateſt Argument of its genuine Legitimacy,) that in the great Trouble and Perſecution now about to break upon us, and ſhewn at large in the following Work, all the foreign Proteſtant States will join with the Papiſts to ruin and deſtroy this Nation and Government, which (by the Permiſſion of God, for our Sins and other great Reaſons,) they will for a while effect and accompliſh; though, like *Judas*, they will afterwards miſerably repent of their Wickedneſs and Folly. Theſe Proteſtant Churches are the Ten Horns of the Antichriſtian Beaſt, and the clayey Part of the Feet and Toes

of

of the Image ſhewn to *Nebuchadnezzar*.

We may alſo obſerve that the true Church may be known by her being chaſtened and ſcourged, for as the Writer to the *Hebrews* obſerveth, if we be not corrected we are Baſtards and not Sons; and for this Reaſon ſhe hath been compared to the Moon for her various Wanings and Increaſings. Thus the Primitive Chriſtian Church was born in the extremeſt Pangs and Sorrows, and brought up in conſtant Perſecutions and Torments, and conſtantly ſcourged while there was any Hope of Amendment. But when the Church of *Rome* grew wicked and corrupt, we hear of no more Perſecutions amongſt them; but they were abandoned and left to themſelves, as being incapable of God's Chaſtiſements and Corrections, being only reſerved to his Anger and Vengeance, and I fear to their own eternal Ruin. As

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for the Proteſtant Churches abroad, we may obſerve of them as the Prophet did of *Moab*, that they have been long ſettled upon their Lees, and have not been poured off from Veſſel to Veſſel, ſo that their Scent and Flavour have remained and continued: for we do not hear of any whole State or Nation amongſt them that hath been regularly perſecuted, and the Church and Polity for a-while utterly overturned and eclipſed. But the *Engliſh* Church, like her Primitive Mother, was alſo born in Sorrows and Ruin: and about an hundred Years after Queen *Mary*'s Perſecution ſhe was for a-while totally overturned and ruined by a new Enemy that ſprung out of her own Bowels, to wit, the *Preſbyterians* and *Sectaries*, called in the Goſpel *Tares*, and in the *Revelation*, the Court without the Temple. It is now very little above an Hundred

Years

Years ſince this laſt Calamity; ſo that if this Church of *England* be the true Church, we muſt expect a greater Ruin, even directly.

Now if our Claims are juſt and reaſonable to ſo high an Honour and Diſtinction, and if this Church be the Work of God, nothing can utterly overturn and deſtroy it. Beſides theſe open Attempts abovementioned, ſhe hath been in equal Danger, as to her Conſtitution and Polity, from ſecret Enemies and falſe Brethren, ſet on and encouraged by the *Preſbyterians* and Sectaries after their Reign and Tyranny came to an End. At firſt they deſired only a Reformation of ſome particular Words and Phraſes in the Liturgy, which the Church condeſcended to gratify them in after the Reſtoration; at the ſame Time ſolemnly proteſting, that what ſhe did was not out of any Neceſſity, or Conſciouſneſs of any Deficiency or

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Imperfection in the Liturgy, but only to take away all Occaſions of Complaint from thoſe who might ſtumble at theſe Extrinſicals. But now lately they boldly demanded a general Reformation of the main Body and Subſtance of the Liturgy; which the Church with great Wiſdom hath never yet conſented to, but on the contrary preſerved it not only in all its Eſſentials, but its chiefeſt Materials, Frame and Order: for otherwiſe there would be no End of reforming, and they would go on till by a continual Rotation they would at laſt bring the Church into the Conventicle. In this Attempt they have alſo failed: ſo that when we are thus defended and preſerved in ſuch dangerous and critical Situations, we need no longer heſitate to imagine and believe that this excellent Conſtitution of our Church is God's own immediate Creation; and methinks it beareth ſo eminently and

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conſpicuouſly the divine Image and Superſcription, that it is impoſſible to be miſtaken in its Value. As for other Matters touching this Claim I refer the Reader to the following Work, the chief Buſineſs of which is to ſettle and eſtabliſh it; and in which he will find that this laſt Perſecution, the Church of *England* is now about ſpeedily to ſuffer, will not be for her Ruin, but only to take out of her all Things that offend; and then will ſhe come out of this Furnace of Affliction like Gold, pure and without Loſs of Weight, (as the Author in his Writings hath ſomewhere obſerved,) and then will ſhe inherit that Glory, Greatneſs and Dominion which have never yet been ſeen in the World. But theſe Things will alſo better appear in the following Work.

For by the above-mentioned Syſtem it manifeſtly appeareth, that a great and

and dreadful Perſecution is now about ſuddenly to break upon us, and as it will be the ſharpeſt, ſo will it be the ſhorteſt of any before experienced, as Biſhop *Uſher*, propheſying himſelf of theſe Times, hath obſerved; whoſe Prophecies it may be worth while to ſee as they were publiſhed at *London* in 1745, and printed for *J. Wilford*, at the *three Flower de Luces* in *Fleetſtreet*. Nor will theſe Things come upon us abruptly and without Warning: for a few Years ago we had a great Peſtilence among the Cattle, a little after our great Metropolis was dreadfully ſhook with Earthquakes, and our publick Affairs have been, and are yet, attended with ill Succeſs, and all our great Expences and Preparations unfortunately waſted and thrown away; and laſtly, our uncommon Prodigality and Luxury, Lukewarmneſs and Infidelity, haſten as it were and draw on

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theſe Evils upon us. Wherefore let us take the good Biſhop's Advice, and look that we be not found in the outward Court, but Worſhippers in the Temple and before the Altar: and let us conſider, that as the beſt Armour and Defence in thoſe Times will be a good Conſcience, we ought to endeavour to break off our Sins by Repentance, and our Iniquities by ſhewing Mercy to the * Poor, let there be an Healing of our Errors. And though I fear we ſhall not prevent theſe Sorrows like the *Ninevites*, yet we ſhall be better able to go through them, and ſee that Glory which will ſhortly be revealed, or elſe that more eternal Weight of Glory laid up in Heaven for us.

I publiſh theſe Writings to the World, not only doing the Duty of the Watchman in giving Notice of the Enemy's Approach, but alſo out of my great Reſpect and Regard for the

* Dan. iv. 24.

the deceaſed Author; the Loſs of whoſe great and valuable Converſation I muſt ever lament, and muſt never expect to repair. I thought it my Duty to premiſe the foregoing Obſervations, that I might put the following Work into the beſt Light, and recommend it to the World in the beſt Manner I could; not doubting but, if it be impartially weighed and rightly conſidered, the Author hath raiſed himſelf a perpetual Monument in the Minds of Mankind, inſomuch that

Kings for ſuch a Tomb would wiſh to die.

For to follow the common Footſteps of Learning and Science, traced and planned out ready at hand, is what is conſtantly done by Men of common Capacities and ordinary Parts; but to ſtrike out a new Path of Wiſdom and Learning is the Work and Buſi-

Buſineſs of Genius and Wit, and ought to be conſidered with the higheſt Approbation and Regard.

As the Author in the latter Part of his Life had much leiſure Time, he dedicated it altogether to the Study of the Holy Scriptures; by which means he arrived to the greateſt Perfection of all ſacred Learning and Knowledge. He hath writ many other Things equally great and uſeful with the following, ſome of which tending to illuſtrate this Work I have added by Way of Appendix: and if the World can be ſo far weaned from their Prejudice to the Writings of the Learned and Great, (from whom notwithſtanding God hath hid theſe Secrets,) as favourably to receive the following Labours, I may hereafter preſent them with more Things of this Kind, equally conducing to their Welfare and Advantage.

I have ventured to put ſome Re-

marks in the Margin, where there ſeemed to be a Neceſſity, which the Reader will judge of. I have alſo directed the Printer to leave a broad Margin in the Book, that the curious Reader may have the better Opportunity of ſetting down his Remarks; for it is ſaid in *Daniel*, that many ſhall run to and fro, and Knowledge ſhall be increaſed: And indeed ſo wonderful a Myſtery is too great to be perfectedly weilded by one Man, but rather requireth a general Help and Aſſiſtance.

The Reader will find that the Author hath ſpoke very ſparingly of the 12th, 13th, and 17th Chapters of the *Revelations*; but let him not be too anxious about them, for theſe furious Beaſts I am afraid will too ſoon diſcover themſelves to the World: and though they may now well be gueſſed at, yet perhaps it may be more prudent to leave the Diſcovery of them to Time.

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Author's Introduction.

TO ſearch into the deep Myſteries and Counſels of God is impious and daring if it be done in Pride and Preſumption, or with Raſhneſs and Inſincerity. But when our Bleſſed Lord ſaith, Chap. i. "Bleſſed is he that readeth, and they that hear, the Words of this Prophecy, &c. And again in the 22d and laſt Chapter, Theſe ſayings are faithful and true, and the Lord God of the holy Prophets ſent His Angel to ſhew unto his Servants the Things which muſt ſhortly be done. v. 10. Seal not the ſayings of the Prophecy of this Book, for the Time is at hand. 11. He that is unjuſt let him be unjuſt ſtill, &c. 12. And

behold, I come quickly, and My Reward is with me to give every Man according as his Work ſhall be. 13. I am *Alpha* and *Omega*, the Beginning and the End, the Firſt and the Laſt. 14. Bleſſed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City. 17. And the Spirit and the Bride ſay, Come: and let him that is athirſt come, and whoſoever will let him take the Waters of Life freely. 16. I Jeſus have ſent my Angel to teſtify unto you theſe Things in the Churches: I am the Root and the Offspring of *David*, and the Bright and Morning Star." But when as above we have all theſe kind Invitations and ſo many preſſing Inſtances of his divine Favour and Acceptance, and a gracious Aſſurance that it is the laſt Means found out for our Happineſs and Glory; for he that is unjuſt,

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or will not be converted to Chriſtianity after all this clear Revelation of His Word and Will, let him be unjuſt ſtill: let us readily therefore and joyfully, with Humility and Deliberation, ſearch into the Boſom of Divine Providence, that we may ſee thoſe Things that belong to our Peace before they be hid from our Eyes, and repent whilſt it is called To day.

I muſt now acquaint my Reader that the main Key or Foundation of this Myſtery I had from a native of *Æthiopia*, or of the *Eaſtern Cuſhites*, who was brought into *England*, through the Providence of God by one Mr. *Sheldon*, a Merchant of *London*, and Nephew to the great Archbiſhop *Sheldon* of *Canterbury*, in the Reign of King *Charles* the Second, who preſented the Biſhop with this Boy then Sixteen Years of Age. He was through the Archbiſhop's Care, received into the

Church by Baptiſm, and died about the Year 1730, in the Reign of his preſent Majeſty, King *George* the Second, (whom God preſerve) aged Eighty Seven. His Name was *Blake*. This *Æthiopian*, or *Eaſtern Cuſhite*, (as I was well informed,) had a particular Warning to write on this Myſtery of the Revelation of *St. John*: which he did, for I have ſeen his Work, and had ſome Converſation with him. But as he ſpoke broken *Engliſh*, ſo he writ in a Style not fit to come abroad, nor to be corrected; but he hath therein given the main Key of this Myſtery concerning the ſeven Churches of *Aſia*, &c. which by long and diligent Study of the Holy Scriptures, I find agreeable to the Prophets, and that this muſt be the true Key of that great Myſtery: for no Man ever yet underſtood it, becauſe he did not declare from the Beginning.

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And indeed the 87th Pſalm may be a Prophecy of this *Morian*, or *Æthiopian*, ſhewing that he was born there; and of *Sion* it ſhould be ſaid that he was born in her, &c. that is, That he ſhould be a Native of *Æthiopia*, but ſpiritually born or baptized into the Chriſtian Faith, the pure Chriſtian Faith. And as it followeth, all my freſh Springs are in thee, &c. ſo this new Knowledge, or Golden Key, I had from the *Morian*, as above ſaid. Again, the Prophet *Iſaiah*, Chap. 46. ſeemeth to mentiont his Man, calling him a ravenous Bird from the *Eaſt*, &c. Again, *Iſai.* 41. 25. God by His Prophet declareth He hath raiſed up one from the *North*, &c. who from the *Eaſt*-Sun ſhall call upon His Name, and he ſhall come upon Princes as upon Mortar, &c. This *Eaſt* Sun (or Man of God's Counſel,) I take to be the *Morian*, or ravenous Bird, as

above; and he from the *North* muſt, from the Light he receiveth from this *Eaſt* Sun, declare from the Beginning that we may underſtand Wiſdom, and ſay He is juſt, *&c.* for all other molten Images, (or Expoſitions of this Myſtery,) are Wind and Confuſion, *&c.* Agreeable to all this, thus Holy *Job*, Ch. 37. 22. The Brightneſs cometh out of the *North*, the Praiſe thereof is to God who is terrible, (terrible to behold in His Works of Creation and Providence.) It is the Almighty, we cannot find Him out, *&c.*

Furthermore it is evident that a Time and a Perſon are appointed for the Opening of this myſterious Work, as this Key and Syſtem do make appear. *Rev.* 10. 2. And as it was deſigned to be a Myſtery until the Appointed Time, ſo it is figuratively expreſſed, and *St. John* is commanded to write it, and ſend it (ſealed up,) to the Seven Churches

Churches in *Aſia*, unto *Epheſus*, and unto *Smyrna*, &c. that is, unto the true Chriſtian Church in general, to ſhew that it hath Relation to the true Faith and Church in all Ages of the World,) comprehended in the Number Seven, and agreeable to the Seven Seals, *&c.* For there were at that Time many other Chriſtian Churches and Biſhops in *Aſia* and other Places, which would not have been overlooked if this Myſtery had regarded the above Seven Churches only. And they being at that Time in Concord and Harmony with one another, how doth it appear that they or their Succeſſors were guilty of ſo many different Vices as they are here charged with, as holding the Doctrine of *Balaam* and the *Nicholaitans*, and *Jezebel*'s Falſe Worſhip, *&c.* viz. Fornication and Idolatry? And how doth it appear that ſuch great Pre-eminency was ever yet given

given to the Church of *Philadelphia* above all others there mentioned, *viz.* that God hath ſet before her an open Door, and that no Man can ſhut it, &c. and that all falſe Pretenders to Chriſtianity ſhould come and worſhip before her Feet, &c. In fact theſe borrowed Names here given to the Seven Churches that are in *Aſia*, unto *Epheſus*, and unto *Smyrna*, &c. plainly import what they truly repreſent, and are a Key to the whole Myſtery. I call them borrowed Names, becauſe of their exact Harmony and divine Connection with the State of the Church in all Ages; which, when duly conſidered and juſtly explained, are as ſo many Keys to theſe brazen Locks and Iron Bands, and as Wax is melted before the Fire, ſo the Seven Seals fly open, and the Seven Thunders utter their Voices, &c. For St. *John* muſt propheſy again (when the Seals are opened,)

opened,) before many People and Nations, and Tongues and Kings. *Rev.* x. 3--11. The Lion hath roared, who ſhall not fear? The Lord God hath ſpoken, who can but propheſy, &c. *Amos* iii. 8.

But what are the Significations of theſe Names given to the Seven Churches that are in *Aſia*, as above? I anſwer, As to the Church of *Epheſus*, her Name by Interpretation is Deſirable, as being the firſt eſtabliſhed Church, from which Chriſt went forth conquering and to conquer. Again, as to the Church of *Smyrna*, ſhe began to ſmell a Savour of Reſt and Peace under her chief Governour *Noah*. For as her Name may ſignify Myrrh, ſo God Almighty is ſaid to have Reſpect unto *Noah*, and unto his Offering, and to ſmell a Savour of Reſt: and the Lord ſaid in his Heart, I will not curſe the Ground any more for Man's Sake, &c. ſo long

long as the Earth remaineth, *Gen.* viii. 20. Ch. ix. v. 9--17. We come now to the Church of *Pergamos*. .Her Name doth ſignify Height, and her chief Governours are *Abraham*, *Iſaac*, and *Jacob*, with whom God made once more an everlaſting Covenant, *&c.* and gave *Iſrael* His Holy Laws by the Hand of *Moſes*, which Laws and Holy Covenant (the Moral Law,) ſhall ſtand faſt for ever: for God Almighty hath ſworn by Himſelf, that all the Earth ſhall be filled with the Knowledge of the Glory of the Lord, *&c.* *Numb.* xiv. 21. Therefore it may be ſaid of *Pergamos* or the Church of *Iſrael* under the Law to the Time of *David*, that her Height is infinite. The Law periſheth not. 2 *Eſdr.* ix. 37. *Mal.* iv. 4, *&c.* The fourth Church is called the Church of *Thyatira*. This Name doth ſignify the Fruit of good Works, or an Holy Sacrifice: the chief Governour

vernour of this Church was Holy *David*. In this Millinary the holy Prophets and Saints ſuffered for the Faith, and God hath ſworn by His Holineſs that He will not fail *David*, &c. He that overcometh ſhall have Power over all the Nations, &c. *Rev.* ii. 26. The fifth Candleſtick or Church is called *Sardis*. This Name hath a large Signification, and may ſignify the Prince of Pleaſantneſs, the Song of Joy, or that which remaineth. That is, the Prince of Peace, meaning Chriſt the Lord, whoſe Doctrine and Holy Inſtitutions are pleaſant and agreeable to Mankind. This is that Wiſdom that came down from above, &c. and may be called a joyful Song, or a new Song, &c. *Pſ.* xcvi. 1. For her Ways are Ways of Pleaſantneſs, and all her Paths are Peace, &c. And as it is ſaid to be that which remaineth, this giveth us plainly to underſtand that this

this Name hath Reſpect to the Chriſtian Church in the fifth Thouſand Year, which is the laſt and final Inſtitution, that which remaineth for ever, &c. And thoſe who knowingly and wilfully refuſe to partake of the Benefits in Chriſt Jeſus, by refuſing or neglecting his Holy Ordinances of Bread and Wine, called the Lord's Supper, and the Inſtitution of Baptiſm which He alſo commanded, are alſo ſaid to have no Life in them, &c. (that is, no ſpiritual Life.) *John* vi. v. 47--53. And this Church is called the Moſt Holy Place, &c. for God will dwell in it for ever; but not with the Wicked or Hypocrite, the Meek ſhall inherit the Earth.

Now our whole Buſineſs lieth chiefly to find out who are the true Heirs of Chriſt's Kingdom, called the Meek, &c. But this leadeth us to an higher Heaven or Church, the Church of *Philadelphia*, the Sixth Church, created

created and eſtabliſhed in the Sixth Thouſand Year. This Name doth ſignify one of brotherly Love full of Meekneſs and Humility. This is the ſacred Badge and Robe of Truth, the Wedding Garment that maketh us welcome at the Houſe of God, and diſtinguiſheth us for His true Church and People.

We come now to the Seventh Church, called the Church of *Laodicea*. This City or Church doth ſignify a Juſt People. This Church is the third Diviſion of the Chriſtian Church, and is compoſed of the Juſt, and the Meek, *&c.* that come out of great Tribulation, now near at hand. And as the Church of *Philadelphia* is beloved of God, and declared Lord of the Chriſtian Church; ſo this Church of *Laodicea*, or the Juſt People, muſt ſpring out of that, and he that overcometh ſhall ſit with Chriſt in His Throne, *&c.*

Thus

Thus far as to the Churches and their Significations, by way of Introduction; but theſe will be further explained.

From all what is ſaid above it is manifeſt that the Seven Churches, Seven Seals, and Seven Trumpets here following, do repreſent the State of the true Faith and Church in every grand Period from the Creation, as I ſhall endeavour to make appear.

I now refer you to the following Work and to the Grace of God.

7 DE61

THE

THE

REVELATION

OF

JESUS CHRIST,

The MORNING STAR,

To St. John the Evangeliſt *in the Iſle of* Patmos:

OR,

The COMFORTER,

PART I.

Revel. Chap. 1.

V. 1. THE Revelation of Jeſus Chriſt, which God gave unto Him, to ſhew unto His Servants Things which muſt ſhortly come to paſs: and He ſent and ſignified it by His Angel unto His Servant *John*. 2. Who bare Record of the Word of

God, and of the Teſtimony of Jeſus Chriſt, and of all Things that he ſaw. 3. Bleſſed is he that readeth, and they that hear the Words of this Prophecy, and keep thoſe Things which are written therein, for the Time is at hand.

As above, ver. 1. is the Reveſation of Jeſus Chriſt, which muſt ſhortly come to paſs, for the Time is at hand: That is, it muſt ſurely come to paſs in it's Day, for the Time and Circumſtances, according to God's eternal Purpoſe, are at hand. And indeed this is a common Scripture Phraſe to expreſs a full Time, and the Certainty of it, as may be ſeen in that divine prophetick Song of *Moſes*, *Deut.* xxxii. 35. Vengeance and Recompence are Mine, their Foot ſhall ſlide in due Time: for the Day of their Deſtruction is at hand, and the Things that ſhall come upon them

them make haſte, &c. And again thus *Eſdras*, Book the Second, Ch. ii. 34. And therefore I ſay unto you, O ye Heathen that hear and underſtand, wait for your Shepherd who ſhall give you everlaſting Reſt, for he is near at hand that ſhall come in the End of the World. And thus *Joel*, Ch. ii. For the Day of the Lord is come, for it is at hand. See *Luke* xviii. 7, 8. *Zeph.* i. 14.

And likewiſe this Angel or Meſſenger is the Spirit of *John the Baptiſt*, who is *Elijah*, and will reſtore all Things, (*Matth.* xi. xiv. and xvii. ver. 11--13.) as will be ſeen hereafter: he is that Comforter promiſed by Chriſt. And this *John*, here ſpoken of, is the Evangeliſt, who bare Record of the Word of God, and of the Teſtimony of Jeſus Chriſt, and of all Things that he ſaw in theſe Viſions. Bleſſed is he that endeavoureth to underſtand theſe

Things, and obſerveth them, for the Time is at hand in a common Senſe, as will appear hereafter.

Ver. 4, &c.

V. 4. *John* to the Seven Churches which are in *Aſia*. Grace be unto you, and Peace from Him which is, and which was, and which is to come, and from the Seven Spirits which are before His Throne, 5. And from Jeſus Chriſt, who is the faithful Witneſs, and the firſt begotten of the Dead, and the Prince of the Kings of the Earth. Unto Him that loved us, and waſhed us from our Sins in His own Blood, 6. And hath made us Kings and Prieſts unto God, and His Father: to Him be Glory and Dominion for ever and ever, Amen. 7. Behold, he cometh with Clouds, and every Eye ſhall ſee Him, and they alſo which pierced Him; and all Kindreds of the Earth ſhall wail

becauſe

becauſe of Him: even ſo, Amen. 8. I am *Alpha* and *Omega*, the Beginning and the Ending, ſaith the Lord, which is, and which was, and which is to come, the Almighty.

This *John*, above ſpoken of ver. 4. who here by way of Dedication thus greeteth theſe Seven Churches with Grace and Peace from the everlaſting God, from the Seven Spirits which are before his Throne, and from Jeſus Chriſt, *&c.* I believe he is alſo the Baptiſt, and that Angel, ver. 1. who in thoſe five Verſes hath delivered a wonderful ſignificant Abridgement of the Myſtery of this Revelation. He is that *Elijah* ſpoken of by *Malachi*, Ch. iv. 5. Behold, I will ſend you *Elijah* the Prophet before the great and dreadful Day of the Lord: and he ſhall turn the Hearts of the Fathers unto the Children, and the Hearts of the Children unto their

Fathers, leſt I come and ſmite the Earth with a Curſe. By theſe Fathers here ſpoken are meant the *Jews* as being the Elder Church, and we *Chriſtians* are the Children. This *Elijah*, or his Meſſage manifeſted to the World, will reſtore all Things, *Matth.* xi. 14. For behold the Day cometh that ſhall burn as an Oven, and all the Proud, and all that do wickedly ſhall be ſtubble, *&c. Mal.* iv. 1. And we ſhall be baptized with the Holy Ghoſt, and with Fire, *&c. Matth.* iii. 11.

This Comforter, Who is the Holy Ghoſt, whom the Father will ſend in Chriſt's Name, even the Spirit of Truth that proceedeth from the Father, whom the World cannot receive, ſhall abide with us for ever, and teach us all Things. And when He is come, He will reprove the World of Sin, becauſe they believe not in Chriſt and His Goſpel; and of Righ-

Righteouſneſs, becauſe He hath fulfilled all the Prophecies relating to the Meſſiah, and is gone to the Father as we ſee by this Revelation; and of Judgment, becauſe the Prince of this World is judged; that is, all Unbelief is condemned, and Satan himſelf like Lightning falleth from Heaven, *John* xiv. xv. and xvi.

Agreeable to this thus our Saviour Chriſt ſpeaketh, *Matth.* xii. 32. Whoſoever ſhall ſpeak a Word againſt the Son of Man it ſhall be forgiven him, but whoſoever ſhall ſpeak againſt or blaſpheme the Holy Ghoſt it ſhall not be forgiven him, neither in this World, nor in the World to come. That is, every Sin and Blaſphemy againſt Chriſt and His Miracles in His Human Nature, and in the Time of Ignorance, ſhould be forgiven unto Men; but when He hath called all Men every where to repent, and hath manifeſted this Revelation, and

with it the other Prophets, which is the laſt Method of His Providence: whoſoever will not believe this Teſtimony of His Holy Spirit and ſay,-- Jeſus, the Son of *Mary*, is the Son of *David* and the true Meſſiah, but in a malicious Manner, even againſt Reaſon and clear Teſtimony, blaſpheme againſt the Holy Ghoſt, he ſhall never be forgiven. Therefore if this Revelation, and the fiery Perſecution daily expected, do not baptize us to Chriſt, all is over: for he that is filthy let him be filthy ſtill, and he that is unjuſt let him be unjuſt ſtill. *Rev.* xxii. 11. And if you will receive it, this is *Elias* which was to come, *Matth.* xi. 14.

Alſo I believe that theſe Seven Spirits ſpoken of that are before God's Throne, ver. 4. are the Seven Archangels, or chief miniſtring Spirits for the Church, as *Raphael*, *Gabriel*, &c. (See *Tobit*, xii. 15. *Dan.* xii. 1.) agreeable

greeable to the Seven Candleſticks or Churches: and the Grace and Peace here mentioned are contained in this Revelation and the other Prophets. See Ch vi.

And as it is ſaid of Chriſt, ver. 7. Behold He cometh with Clouds, and every Eye ſhall ſee Him, and they alſo which pierced Him, *&c.* that is, When He ſhall come in the Way of His Judgments with Clouds of Witneſſes, all the Heathen ſhall praiſe Him; and the *Jews* alſo which pierced Him, as ſaith the Prophet *Zachariah*, Ch. xii. 10.

And likewiſe what is declared of God in the 8th Verſe is agreeable to the Matter of this Revelation, and pointeth out the Method of underſtanding it, which ſignifieth of Things in it which were then preſent, and alſo paſt, and which were then to come: which is a clear Teſtimony that by the Seven Churches of *Aſia* ſpoken

ſpoken of, ver. 4. are meant the true Faith and Church in every grand Period from the Beginning. This I take to be the Key of this great Myſtery, as will appear hereafter in this Diſcourſe. Therefore judge nothing before the Time, until the Lord come, Who will both bring to Light the hidden Things of Darkneſs, and make manifeſt the Counſel of the Heart: then ſhall every Man have Praiſe of God. 1 *Cor.* xiv. 5. For Wiſdom hath built her Houſe, and hewn out her Seven Pillars, &c. *Pro.* ix. 1, &c.

Ver. 9, &c.

Ver. 9. I *John*, (who alſo am your Brother, and Companion in Tribulation, and in the Kingdom and Patience of Jeſus Chriſt,) was in the Iſle that is called *Patmos* for the Word of God, and for the Teſtimony of Jeſus Chriſt. 10. I was in the Spirit on the Lord's Day, and heard behind me

me a great Voice as of a Trumpet, 11. Saying I am *Alpha* and *Omega*, the Firſt and the Laſt: and what thou ſeeſt write in a Book, and ſend it unto the Seven Churches which are in *Aſia*, unto *Epheſus*, and unto *Smyrna*, and unto *Pergamos*, and unto *Thyatira*, and unto *Sardis*, and unto *Philadelphia*, and unto *Laodicea*, 12. And I turned to ſee the Voice which ſpake with me, and being turned I ſaw ſeven Golden Candleſticks. 13. And in the Midſt of the Seven Candleſticks one like unto the Son of Man, cloathed with a Garment down to the Foot, and girt about the Paps with a golden Girdle. 14. His Head and His Hair were white like Wool, as white as Snow, and His Eyes were as a Flame of Fire. 15. And His Feet like unto fine Braſs, as if they burned in a Furnace; and His Voice as the Sound of many Waters. 16. And He had in his

his Right-hand Seven Stars, and out of his Mouth went a ſharp two-edged Sword: and his Countenance was as the Sun ſhineth in his Strength. 17. And when I ſaw him I fell at his Feet as dead: and he laid his Right-hand upon me, ſaying unto me, Fear not, I am the Firſt and the Laſt. 18. I am He That liveth and was dead: and behold, I am alive for evermore, *Amen*, and have the Keys of Hell and of Death. 19. Write the Things which thou haſt ſeen, and the Things which are, and the Things which ſhall be hereafter. 20. The Myſtery of the Seven Stars which thou ſaweſt in my Right-hand, and the Seven Golden Candleſticks: the Seven Stars are Angels of the Seven Churches, and the Seven Candleſticks which thou ſaweſt are the Seven Churches.

I ſhall

I ſhall now in the firſt Place acquaint my Reader, that as the former Part of this Chapter to Verſe the 9th-- ſheweth by way of Dedication the Perſons concerned in this Myſtery, and that the Angel or Meſſenger was *John the Baptiſt*.

For he ſaith, ver. 5. Unto him that loved us, and waſhed us from our Sins in his own Blood. 6. And hath made us Kings and Prieſts unto God, and his Father. Angels not being redeemed or waſhed from their Sins. It may be likewiſe ſeen from Ch. xxii. v. 8, 9. That this Angel or Meſſenger was the Spirit of a Man; for here the Evangeliſt ſaith, I fell down to worſhip before the Feet of the Angel which ſhewed me theſe Things. Then ſaid he unto me, See thou do it not, for I am thy Fellow Servant, and of thy Brethren the Prophets, and of them which keep

keep the Sayings of this Book: Worſhip God. Then who ſhould this Angel be but *John* the Baptiſt, who is here come in the Spirit to teſtify of Chriſt, *John* 15. 26. agreeable to thoſe Words of our Saviour, *John*, 16. v. 13. 14. 15. Howbeit when he is come, which is the Spirit of Truth, he will lead you into all Truth: for he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear he ſhall ſpeak, and he will ſhew you the Things to come. He ſhall glorify Me, for he ſhall receive of Mine and ſhall ſhew it unto you. All Things that the Father hath are Mine. All this in a clear Senſe proveth the Divinity of Jeſus Chriſt, and that there hath not been a greater Prophet than *John the Baptiſt*, here ſent by Chriſt to declare his ſecond coming.

So now in the remaining Part of this Chapter I ſhall prove that St. *John the Evangeliſt* was commiſ-

ſioned

ſioned from Chriſt the Lord, Who is Alpha and Omega, to write this great Myſtery to the Seven Churches that are in *Aſia*: for it is ſaid, ver. 9. I *John*, who alſo am your Brother, and Companion in Tribulation, &c. Now it is plain the Evangeliſt doth herein diſtinguiſh himſelf from the firſt *John* as above.

And by hearing a Voice behind him, he is inſtructed to look backward to ſee the Myſtery: which when he had done he ſaw Seven Golden Candleſticks, which are the Seven Churches, and Chriſt walking in the midſt of them. Which ſhews he ſaw the univerſal Church from the Beginning of the World to the End of it, according to the Seven grand Periods, or Succeſſions thereof. And by Chriſt's ſtanding in the midſt of them is to be underſtood of his coming in Perſon, and walking among them from the Beginning.

And

And as it is ſaid, He had in his Right-hand, Seven Stars, or Angels of the Seven Churches, it ſheweth that He had the governing Power over theſe Churches by Virtue of his Suretyſhip for Mankind, (that is, all *Adam*,) on Account of the Fall, or Sin againſt the Law of God.

And as it is ſaid, Out of His Mouth went a ſharp two-edged Sword, and his Countenance was as the Sun, &c. it may ſignify the Word of God, as alſo the Promiſes and Threatnings contained in the Law, (ſee Ch. 2. 12.) and the Brightneſs of His Preſence and Glory, and divine Precepts. v. 18. For his Eyes are like unto a Flame of Fire, and his Feet are like fine Braſs, and his Voice as the Sound of many Waters. So awful was the Majeſty of God, that St. *John* fell at his Feet as dead: and Chriſt ſaid unto Him, Fear not, I am the firſt and the Laſt, I am

He

He that liveth and was dead, and behold I am alive for evermore, *Amen*, and have the Keys of Hell and of Death. 19. Write the Things which thou haſt ſeen, and the Things which are, and the Things which ſhall be hereafter, &c. All which juſtly proveth the Divinity of Chriſt Jeſus, the Son of *Mary*. And as He biddeth St. *John* (ver. 19.) write the Things which he had ſeen, and the Things which are, &c. it is a plain Intimation that what he was to write concerned Things paſt, and Things preſent, and Things to come, in each Millinary, as will be better underſtood hereafter.

Chap. 2. ver. 1, &c.

Ver. 1. Unto the Angel of the Church of *Epheſus* write, Theſe Things ſaith He that holdeth the Seven Stars in His Right-hand, Who walketh in the midſt of the Seven

Golden Candleſticks. 2. I know thy Works, and thy Labour, and thy Patience, and how thou canſt not bear them that are evil: and thou haſt tried them which ſay they are Apoſtles, and are not, and haſt found them Lyars: 3. And haſt born and haſt Patience, and for My Name's Sake haſt laboured, and haſt not fainted. 4. Nevertheleſs I have ſomewhat againſt thee, becauſe thou haſt left thy firſt Love. 5. Remember therefore from whence thou art fallen and repent, and do the firſt Works; or elſe I will come unto thee quickly, and will remove thy Candleſtick out of his Place, except thou repent. 6. But this thou haſt that thou hateſt the Deeds of the *Nicholaitans*, which I alſo hate. 7. To him that overcometh will I give to eat of the Tree of Life, which is in the midſt of the Paradiſe of God.

As

As above, ver. 1. St. *John* the Evangeliſt is commanded by Chriſt the Lord to write theſe following Things to the Angel of the Church of *Epheſus*, or the Guardian thereof; which muſt be underſtood of the true Faith in the firſt Thouſand Year of the World, by His holding the Seven Stars in his Right-hand, and alſo His walking in the midſt of the Seven Golden Candleſticks from the Beginning.

And now though He commends them for ſome good Works, nevertheleſs, ſaith He, I have ſomewhat againſt thee becauſe thou haſt left thy firſt Love: That is, I am angry with thee becauſe thou haſt broken My Covenant and made Intermarriages with the Seed of the Wicked. This was leaving their firſt Love. For when Men began to multiply upon the Earth, and Daughters were

born unto them, the Sons of God ſeeing theſe Daughters of Men that they were fair, regardleſs of their peculiar Dignity and divine Inſtitution, they feared not to taſte the interdicted Tree, intermarried with them, and by this Familiarity introduced all Uncleanneſs and Idolatry: for all this God was juſtly angry. And now, ver. 5. Chriſt biddeth them remember from whence they are fallen, and repent; or He will remove their Candleſtick out of his Place, &c. And of this Judgment doubtleſs the Prophet *Enoch* and others long warned them.

And now ver. 6.* He commends them

* This Doctrine of the *Nicholaitans* I take to have a further Meaning, and cloſely to imply ſpiritual Fornication or Idolatry; for the *Jews* in the third Church are particularly charged with holding this Doctrine, and were moſt remarkably addicted to Idolatry. This Doctrine of the *Nicholaitans* is not only uſed here to diſguiſe the Mean-

them for one good Quality that they did not hold their Wives in common: which is a Reproach to the *Jews*, who committed this Wickedneſs amongſt the *Midianites*, when they intermarried with them, and worſhipped *Baal-peor*. Numb. 31. 16.

And now laſtly He telleth them, if they perſevere in Faith and Virtue they ſhall eat of the Tree of Life, or partake of all the Benefits Chriſt hath purchaſed for us, which are Salvation and Immortality. This Paradiſe of God is His Church univerſal, the Spouſe of Chriſt, his fair Garden; and Chriſt is Wiſdom, &c.

Meaning of theſe Things, but is a juſt repreſentation of the worſhipping of Idols; for as it ſignifieth in itſelf Adultery or Fornication, which is a wandring from lawful Pleaſures to thoſe which are unlawful, ſo Idolatry is a Wandring from the Service of God's Church to which we are married to the Service of Idols. From this Paſſage we may gather that this Infatuation was unknown to the firſt Age of the Church, but afterwards it crept in by Time and Degrees. See Wiſ. Ch. 13.

Ver. 8, &c.

V. 8. And unto the Angel of the Church in *Smyrna* write, These Things ſaith the Firſt and the Laſt, which was dead and is alive. 9. I know thy Works and Tribulation, and Poverty, (but thou art rich,) and I know the Blaſphemy of them which ſay they are *Jews*, and are not, but are the Synagogue of *Satan*. 10. Fear none of theſe Things which thou ſhalt ſuffer: behold, the Devil ſhall caſt ſome of you into Priſon, that you may be tried, and ye ſhall have Tribulation ten Days: be thou faithful unto Death, and I will give thee a Crown of Life. 11. He that overcometh ſhall not be hurt of the Second Death.

As above, ver. 8. St. *John* is commanded by Chriſt the Lord, who was dead and is alive, to write theſe Things

Things to the Church of *Smyrna*, that is, to the true Church in the Second Thouſand Year: where v. 9. and 10. ſhew the Poverty of the Church in the Time of *Noah*, and the Blaſphemy of thoſe falſe Pretenders to the true Faith and Worſhip, which muſt be the Sons of *Ham*, &c. who did lord it over their Brethren: for the Family of *Ham* ſoon raiſed up itſelf in Power.

It is likewiſe ſaid they ſhall have Tribulation ten Days; that is, ten Generations from *Sem* to *Abraham*; but by being faithful unto Death they ſhould receive a Crown of Life, which was given *Abraham* for his Faith and Obedience. *Gen.* 22.

He alſo giveth this Promiſe to thoſe that overcome, that they ſhall not be hurt of the ſecond Death. All which ſheweth that the Faith of *Abraham* is a Crown of immortal Life: for it is ſaid, Ch. 20. 6. Bleſ-

ſed and holy is he that hath Part in the firſt Reſurrection: on ſuch the Second Death hath no Power, &c.

Ver. 12, &c.

V. 12. And to the Angel of the Church of *Pergamos* write, Theſe Things ſaith he which hath the ſharp Sword with two Edges. 13. I know thy Works and where thou dwelleſt, even where Satan's ſeat is: and thou holdeſt faſt my name, and haſt not denied my Faith, even in thoſe Days wherein *Antipas* was my faithful Martyr, who was ſlain among you where Satan dwelleth. 14. But I have a few Things againſt thee becauſe thou haſt there them that hold the Doctrine of *Balaam*, who taught *Balac* to caſt a ſtumbling Block before the Children of *Iſrael*, to eat Things ſacrificed to Idols, and to commit Fornication. 15. So haſt thou alſo them that hold

the

the Doctrine of the *Nicholaitans*, which Thing I hate. 16. Repent: or elſe I will come unto thee quickly, and will fight againſt them with the Sword of my Mouth. 17. To him that overcometh will I give to eat of the hidden Manna, and will give him a white Stone, and in the Stone a new Name written, which no Man knoweth ſaving he that receiveth it.

We come now to the Church in the third Thouſand Year, called here the Church of *Pergamos*; to which St. *John* is commanded to write theſe Things by him which hath the ſharp Sword with two Edges, that is, Chriſt the Lord. And as it is ſaid to come out of his Mouth, Ch. 1. 16. it may ſignify the Promiſes and Threatnings contained in the Law, which was given to *Moſes* in this third Thouſand Year.

And ver. 13. ſheweth the ſuffer-

ings

ings of *Iſrael* in the third Thouſand Year, and their Faith and Obedience to the Covenant and Promiſe, particularly when the Children were ſlain by the order of *Pharoah* King of *Ægypt*, who were a Type of the Children that were afterwards ſlain for the Cauſe of the Lamb in *Bethlehem*, and in all the Coaſts thereof.

But he blameth thoſe People the *Jews* afterwards for holding the Doctrine of *Balaam*, or intermarrying with the *Midianites*, and committing Fornication and worſhipping *Baal-peor*, &c. For it is notoriouſly known that *Balac* King of *Moab*, by the Advice of *Balaam*, (when he could not curſe *Iſrael*,) ſent his Young Virgins among them, who ſoon drew them away to Fornication and Idolatry. Numb. 31. 16. &c. This was caſting a ſtumbling Block before the Children of *Iſrael*, &c.

And

—* And for holding the Doctrine of the *Nicholaitans*, that is, holding their Wives in common, as *Nicholas*, or his Followers, did long after in the Primitive Times of Christianity.

Then He biddeth them repent and amend, or He will come and fight against them with the Sword of his Mouth: that is, with the Judgments threatened in the Law.

Then He saith, To him that overcometh will I give to eat of the hidden Manna, &c. By this hidden Manna, &c. may be understood the Faith in Christ, the sure Mercies of *David*. This is the Bread that came down from Heaven, the living Bread or spiritual Bread; of which the Manna they eat of in the Wilderness in this third Thousand Year was but a Type.

* Concerning this Doctrine see the foregoing Remark.

Ver. 8.

Ver. 18, &c.

V. 18. And unto the Angel of the Church of *Thyatira* write, these Things saith the Son of God, who hath his Eyes like a Flame of Fire, and his Feet are like fine Brass. 19. I know thy Works and Charity, and Service and Faith, and thy Patience and thy Works; and the last to be more than the first. 20. Notwithstanding I have a few Things against thee because thou sufferest that Woman *Jezebel*, which calleth herself a Prophetess, to teach and to seduce my Servants to commit Fornication, and to eat Things sacrificed unto Idols. 21. And I gave her Space to repent of her Fornication, and she repented not. 22. Behold, I will cast her into a Bed, and them that commit Adultery with her into great Tribulation, except they repent of their Deeds. 23. And I will kill her Children

Children with Death: and all the Churches ſhall know that I am He which ſearcheth the Reins and Hearts, and I will give unto every one according to your Works. 24. But unto you I ſay, and unto the Reſt in *Thyatira*, as many as have not this Doctrine, and which have not known the Depths of Satan, as they ſpeak, I will put upon you no other Burthen. 24. But that which ye have already hold faſt till I come. 26. And he that overcometh, and keepeth my Works unto the End, to him will I give Power over all the Nations. 27. (And he ſhall rule them with a Rod of Iron, as the Veſſels of a Potter ſhall they be broken to Shivers,) even as I received of my Father. 28. And I will give him the Morning Star. 29. He that hath an Ear let him hear what the Spirit ſaith unto the Churches.

We

We are come now to the fourth Candleſtick, or Church, called here the Church of *Thyatira*. This Church was created or eſtabliſhed in the fourth Thouſand Year, under *David*, *Solomon*, and other Kings of the Tribes of *Judah* and *Iſrael*, and laſted until the Deſtruction and Diſſolution of that Kingdom and Nation of the *Jews* by the *Romans*.

As above, ver. 19. Chriſt declareth He knew their good Works and ſufferings, and the laſt to be more than the firſt; but He was very angry with them becauſe of their Fornication and Idolatry, (ſpiritual Fornication, in following *Jezebel*'s falſe Worſhip, and all the other Vices and Follies of that Age,) begun indeed by *Jeroboam* the Son of *Nebat*, *Baaſha*, *Omri*, and *Ahab*, but afterwards revived and carried on by many other Kings of *Iſrael* and *Judah*. For they forſook the Law of God,

and

and did worſe than the Heathen that were round about them, until the Lord caſt *Iſrael* out of his Sight, as he ſaid by all his Servants the Prophets. See 1 *Kings*, Ch. xiv. and xv. and xvi. and 2 *Kings*, xvii. and xviii. Thus agreeable to the Text here before us they were notoriouſly guilty of Fornication and Idolatry, &c. called here *Jezebel*'s Doctrine, &c. For there was none like *Ahab*, who did ſell himſelf to work Wickedneſs in the Sight of the Lord, whom *Jezebel* his Wife ſtirred up, &c. 1 Kings, xxi. 25.

Therefore it followeth, ver. 21. God gave her Space to repent, and ſhe (that is, all *Iſrael*,) repented not, &c. for this Reaſon the juſt Lord God, ſlow to anger and abundant in Mercy and Truth, firſt caſt her (that is, the ten Tribes,) into a Bed of Captivity by *Salmanaſar*, (no eaſy Bed,) wherein ſhe lieth to this Day,

(2 *Kings*,

(2 *Kings*, xvii. 6.) and afterwards them that committed Adultery with her, (that is, *Judah* and *Benjamin*,) into great Tribulation, Captivity, Oppreſſion and Slavery by the Hands of the King of *Babel*, *Antiochus*, and others, (2 *Kings*, xxv. 4.) and at laſt killed her Children with Death, (that is, Baniſhment from God's Holy Church and People) by the Hand of the *Romans* under *Titus*. For he will give unto every one according to his Works, ver. 23.

And as it followeth, ver. 24. As many as have not this Doctrine, &c. (that is, do not follow Fornication and Idolatry, &c.) I will put upon you no other Burthen, (that is, no new Syſtem of Religion,) but that which you have already (that is, the *Moſaick* Religion, or Covenant of Circumciſion,) hold faſt till I come; that is, until I come in the Fleſh. And he that overcometh and keepeth

my

my Works unto the End, to him will I give power over all the Nations, and he ſhall rule them with a Rod of Iron, &c. even as I received of my Father, and I will give him the Morning Star. This may be as much as if he had ſaid,---

He that overcometh and ſubdueth his evil affections, and walketh in the Way of my Commandments and Statutes all his Days, he ſhall live. And he that liveth and believeth in Me and My Word, he ſhall be my Diſciple, and to him will I give Power over all the Nations, &c. He ſhall trample on his Enemies, (my Enemies,) and break all their Bones: Even the ſame Power and Commiſſion that I received of my Father, I give unto Him. And lo, I am with you all unto the End of the World. *Matth.* xxviii. v. 19, 20. And I will give him the Morning Star. I Jeſus have ſent my Angel to teſtify unto you

these Things in the Churches: I am the Root and the Offspring of *David*, and the bright and Morning Star. *Rev.* xxii. 16.

Hear what the Spirit saith unto the Churches: that is, the several Churches in all Ages, here contracted into Seven, to shew God's everlasting Love and Holy Rest.

We may here observe, that in this Church or Candlestick lived the Prophet *Esdras*, a Priest of the *Jews* in the Time of the Captivity in *Babylon*: where in his Lamentation for Sion and the Destruction of his Country, &c. he here addeth, "The "Light of our Candlestick is put "out." Meaning hereby all the sacred Offices, and publick Duties of Religion, &c. for saith he, The Ark of our Covenant is taken away, &c. and, which is the greatest of all, Sion, the Seal, hath lost her Worship, &c. 2 *Esd.* x. 12.

I men-

I mention these Things here to shew that this Candlestick under *David* and *Solomon*, &c. was one of the Seven Churches, and is here called *Thyatira*: and also that this same Prophet here saw the Holy *Jerusalem* in all her Glory, built from the Ground and Foundation; for these Seven Churches are only one Holy Temple coupled together, to be the Habitation of God by the Spirit, *Ephes.* ii. v. 20, 21. But of this Holy *Jerusalem* I shall speak at large in its Place, *Rev.* xxi. 10, *&c.*

Chap. iii. ver. 1, *&c.*

v. 1. And unto the Angel of the Church in *Sardis* write, These Things saith he that hath the Seven Spirits of God, and the Seven Stars. I know thy Works, that thou hast a Name that thou livest and art dead. 2. Be watchful, and strengthen the Things which remain, that are ready to die;

for I have not found thy Works perfect before God. 3. Remember therefore how thou haſt received and heard, and hold faſt and repent. If therefore thou ſhalt not watch, I will come on thee as a Thief, and thou ſhalt not know what hour I will come upon thee. 4. Thou haſt a few Names even in *Sardis*, which have not defiled their Garments; and they ſhall walk with me in white, for they are worthy. 5. He that overcometh the ſame ſhall be cloathed in white Raiment, and I will not blot out his Name out of the Book of Life, but I will confeſs his Name before my Father, and before his Angels. 6. He that hath an Ear let him hear what the Spirit ſaith unto the Churches.

As above, v. 1, *&c.* is a Meſſage to the Church in *Sardis*; that is, to the firſt Chriſtian Church created in the

Beginning of the fifth Thouſand Year, under Chriſt Jeſus our High Prieſt and King, who walketh in the midſt of the Seven Golden Candleſticks, and hath in his Right Hand Seven Stars, or Angels of the Seven Churches, having Seven Horns, and Seven Eyes, which are the Seven Spirits of God, *&c.* Ch. v. 6. and 1. 16.

Here Chriſt ſaith, I know thy Works, that thou haſt a Name that thou liveſt, and art dead, *&c.* that is, I know thy Pretenſions, and that thou art not in Reality what thou appeareſt to be. Thou Hypocrite, this borrowed Shape and outſide Shew may allure and deceive the Eye and the Heart of mortal Man, but not thy Creator. Begone out of my Sight! I know thee not. Thou art not my Servant, but a Wolf in Sheep's Cloathing, an empty Sound, a gild-

ed Sepulcher full of Putrifaction: He that keepeth Holineſs holily ſhall be my Servant, &c. *Wiſd.* vi. 10. But thou haſt defiled thy Sanctification by the Multitude of thy Iniquity, &c. and thou art dead, *Ezek.* xxvi. xxvii. and xxviii. Thy Works are not perfect before God; be watchful therefore againſt Error and Superſtition, Avarice and Cruelty, (for theſe are Blots in your Feaſts of Charity,) and ſhew yourſelves Men, wiſe Men, for why ſhould you die, O Houſe of Judah? Thou waſt perfect in thy Ways from the Day that thou waſt created till Iniquity was found in thee, &c. *Ezek.* xxviii. Remember therefore how thou haſt received and heard, and hold faſt and repent. Look back to thy Foreſathers, the great *Conſtantine*, and others; reform, and live, leſt I come upon thee as a Thief, &c.

Ver. 4. Thou haſt a few Names, even

even in Sardis, which have not defiled their garments, &c. these shall live in my Presence, and eat and drink at my Table, for they are worthy. He that overcometh shall be cloathed in white Raiment, (the Robe and Badge of Honour,) and I will not blot out his Name out of the Book of Life; but I will confess his Name before my Father, and before his Angels, *Matth.* x. 1, &c. The Just shall live for ever. Hear what the Spirit saith to the Churches: understand and live. The East Wind shall take him away, and it shall hurl him out of his Place, &c. every Man shall clap his Hands at him, and hiss at him out of his place, &c. See *Job*, xxvii. 21, &c. The East Wind hath broken thee in the midst of the Sea, &c. *Ezek.* xxvii. 26.

Ver. 7, &c.

V. 7. And to the Angel of the

Church of *Philadelphia* write, These Things ſaid he that is Holy, he that is true, he that hath the Key of *David*, He that openeth and no Man ſhutteth, and ſhutteth and no Man openeth. 8. I know thy Works: behold, I have ſet before thee an open Door, and no Man can ſhut it; for thou haſt a little Strength, and haſt kept my Word, and haſt not denied my Name. 9. Behold, I will make them of the Synagogue of Satan which ſay they are *Jews* and are not, but do lye: behold, I will make them to come and worſhip before thy Feet, and to know that I have loved thee. 10. Becauſe thou haſt kept the Word of my Patience, I alſo will keep thee from the Hour of Temptation, which ſhall come upon all the World to try them that dwell upon the Earth. 11. Behold, I come quickly: hold that faſt which thou haſt that no Man take thy Crown.

12. Him that overcometh will I make a Pillar in the Temple of my God, and he ſhall go no more out: and I will write upon him the Name of my God, and the Name of the City of my God, which is *New Jeruſalem*, which cometh down out of Heaven from my God, and I will write upon him my New Name. 13. He that hath an Ear let him hear what the Spirit ſaith unto the Churches.

As above, ver. 7, *&c.* is a Meſſage to the Church in *Philadelphia*: and this being the Sixth Church it was created in the Sixth Thouſand Year, agreeable to our Syſtem; therefore it muſt be the pure reformed Chriſtian Church, the moſt pure and perfect, agreeable in all Things material, to the primitive Church of Chriſt for the firſt three hundred Years, holding faſt the Profeſſion of her Faith, the true Apoſtolick Faith

and

and Doctrine of the Goſpel of Jeſus. Theſe are thoſe few that have not defiled their Garments, &c. as above, ver. 4. For the pure Faith muſt not die. 2 *Eſd.* ix. 37.

But how can this Church be ſaid to be created or planted in the Sixth Thouſand Year, and yet agreeable to the primitive Church of Chriſt? I anſwer, ſhe is created or planted by divine Grace in a more beautiful Form and Order, under her own Laws ſpiritual and temporal under Chriſt her King. For her elder Brother is dead, he hath defiled his Garments, his Raiment is corrupt and moth-eaten: he hath forſaken the Path of Life and the Houſe of Wiſdom, he hath deſpiſed his Birthright, &c. And therefore his younger Brother is juſtly made Heir of the World, and inheriteth the Bleſſing of *Abraham* and *Iſaac*, even an everlaſting Prieſthood, as will be made manifeſt hereafter.

But

But who is this younger Brother and Heir apparent, to whom all Knees ſhall bow, and where is his Court or Kingdom? There are many Pretenders to this Crown and Dignity that make their Court to the King of Heaven, many Proteſtants, each one thinking his Title good. Nay ſome amongſt them are ſo proud and confident, that they call themſelves the Elect before they are elected: and others pretend to have a ſupernatural Gift, a familiar Spirit, to ſupply their Want of Eloquence and Form. There are others called the *Greek* Church: theſe left our elder Brother long ago, becauſe he grew proud and extravagant, and robbed upon the Highway to ſupport his Grandeur, to the Diſgrace of the whole Family. Theſe and many other Depredations, too numerous here to mention, have at laſt brought him to Shame, and almoſt to Ruin

and

and Death: for it is reported that he is ready to die, nay that he is dead; that is, he hath ſome Remains of Life temporal, but he hath no ſpiritual Life in him, ſo that he is truly dead in Law; and according to the Goſpel of Jeſus and the Teſtimony of the Prophets, he will be very quickly turned out of Paradiſe, with all his filthy Garments about him. He wanteth his Wedding Garment.

But we now leave our Elder Brother to enquire who ſhall inherit the Kingdom and Church of God, and reign for ever. This is the Church of *Philadelphia*, he that overcometh, ver. 5. Theſe have not defiled their Garments, and their Names are written in the Book of Life, *&c.* Theſe are they which have not departed from the holy Commandments delivered unto them: theſe have kept the pure Faith and Tenets of the Goſpel of Jeſus, and ſuffered for his Name

and

and Truth, their Names ſhall not be blotted out of the Book of Life, &c. This pure reformed Church hath few in Number: ſhe is called the Poor, and the Meek, and the Juſt, &c. This is her Character; and her Title to the Crown will appear in the Day of Trial, now near at hand, when every Man's Work ſhall be made manifeſt, &c. 1 *Cor.* iii. 13.

Thus far by way of Introduction to the Church of *Philadelphia*, as above, ver. 7, &c. And here Chriſt our Lord, who is holy and true, &c. declareth, ſaying, I know thy Works: I have ſet before thee an open Door (of Faith and Knowledge,) and no Man can ſhut it. Thou haſt a little Strength, and haſt kept my Word in Perſecution and Death: therefore all Pretenders to Chriſtianity ſhall come and worſhip before thy Feet, and ſhall know that I have loved thee. Becauſe thou thou haſt

patient-

patiently waited for my Coming, I will alſo reward thy Faith and Love with Glory and Conqueſt. No Evil ſhall hurt thee, thou ſhalt not be afraid of Deſtruction when it cometh, &c. *Job*, v. 21. and xviii. 1. &c. and xx. 4, &c. Behold I come quickly: hold faſt thy Integrity, ſtand firm to my Word, and to my Law. This is thy Crown and Glory, this is thy Life. *Deut.* xxxii. 47. He that overcometh and keepeth my Word ſhall be as a Pillar in my Holy Temple, a ſtanding Pillar that ſhall not be ſhaken or moved out of its Place. And I will write upon him the Name of my God, and the Name of the City of my God, which is *New Jeruſalem*, &c. and I will write upon him my New Name.*

Hear

* It muſt here be obſerved that the Author evidently meaneth the Church of *England*, to be repreſented by the Church of *Philadelphia*, as well as the Church of *Rome*, by the Church of *Sardis*; tho' he

Hear what the Spirit ſaith unto the Churches, &c. To-day if you will hear his Voice, harden not your Hearts, &c. *Pſ.* xcv. 1, &c.

He hath put down the Mighty from their Seats, and hath exalted the Humble and Meek: He hath filled the Hungry with good Things, and the Rich he hath ſent empty away. He hath remembred his Mercy and Truth to the Houſe of *Iſrael*, and all the Ends of the Earth have ſeen the Salvation of our God. *Luke* i. 46. &c. See *Pſ.* cii. and 91. and 37. *Matth.* xxiv. Mother embrace thy Children, and bring them up with Gladneſs: make their Feet as faſt as a Pillar, for I have choſen thee, ſaith the Lord, &c. 2 *Eſd.* ii. 15, &c.

See

he purpoſely omitteth to ſay ſo directly, as thinking he hath ſhewn them in ſuch a Light as to be eaſily known and underſtood by the Reader.

See *Pſ.* xlviii. where the Situation of the Church is deſcribed. Out of *Zion*, the Perfection of Beauty, hath God ſhined, *&c. Pſ.* l. 2, *&c.* See *Deut.* xxxiii. 2. *Hab.* iii. 3. *&c. Obad.* i. 8, *&c. Jer.* xlix. 7, *&c.* Thou wilt bring them in and plant them, in the Mountain of thy Inheritance, which is the Place that thou haſt prepared, O Lord, for to dwell in, even the Sanctuary, O Lord, which thy Hands have eſtabliſhed, &c. *Exod.* xv. 17, *&c.*

Ver. 14, *&c.*

V. 14. And unto the Angel of the Church of the *Laodiceans* write, Theſe Things ſaith the Amen, the faithful and true Witneſs, the Beginning of the Creation of God. 15. I know thy Works, that thou art neither cold nor hot: I would thou wert cold or hot. 16. So then becauſe thou art lukewarm, and neither cold nor hot,

hot, I will ſpew thee out of my Mouth. 17. Becauſe thou ſayeſt I am rich and increaſed with Goods, and have Need of nothing; and knoweſt not that thou art wretched and miſerable, and poor and blind, and naked. 18. I counſel thee to buy of Me Gold tried in the Fire, that thou mayeſt be rich, and white Raiment, that thou mayeſt be cloathed, and that the Shame of thy Nakedneſs do not appear, and anoint thine Eyes with Eye Salve, that thou mayeſt ſee. 19. As many as I love I rebuke and chaſten: be zealous therefore, and repent. 20. Behold, I ſtand at the Door, and knock: if any Man hear my Voice and open the Door, I will come in to him and will ſup with him, and he with me. 21. To him that overcometh will I grant to ſit with me in my Throne, even as I alſo overcame, and am ſet down with my Father in his Throne.

22. He that hath an Ear let him hear what the Spirit ſaith unto the Churches.

As above, ver. 14, *&c.* is a Meſſage to the Church of the *Laodiceans*; and this being the Seventh Church it muſt ſpring out of the Church of *Philadelphia*, that is, the pure reformed Church, and all Nations ſhall flow unto her. Theſe are they which come out of great Tribulation, *Matth.* xxiv. 1, &c. Theſe are they which overcome, the Elect Church in her Glory, called *New Jeruſalem*, &c. as above in ver. 12. For her Lord and King will keep her in the Hour of Temptation, which I believe is now near at hand, and make her Feet as faſt as a Pillar, &c. But alaſs! her Days are few.

For thus our Lord Chriſt, the faithful and true Witneſs, *&c.* ſaith, I know thy Works, that thou art imperfect: thou comeſt near unto

me

me with thy Lips, but thy Heart is far from me. I hate this Lukewarmneſs and Indifferency: either ſerve me freely with a good Heart, or do not pretend to be my Diſciple: for if thou doſt not amend I will ſpew thee out of my Mouth; that is, I will not acknowledge thee for my Son, neither ſhalt thou live in my Sight. Thou proudly thinkeſt becauſe I have beſtowed upon thee many Marks of my peculiar Favour, and manifeſted my ſelf to thee in a clear Revelation of my Word and Will, that thou haſt Need of nothing more, that thou art rich: but I would have thee conſider that I reap where I ſow not, and expect my own with Uſury. This nominal Sanctity therefore will ſtand thee in little Stead without a due Application to Zeal and Fervency. Thou muſt add to thy Faith Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to

Patience brotherly Kindneſs, and to brotherly Kindneſs Charity; for without this innate Quality thou art poor and blind, and naked, &c. I adviſe thee therefore to ſhake off this indolent Diſpoſition, and to be zealous on all Occaſions to ſanctify my Name, to contend earneſtly for the Faith. Theſe are the true Riches: be zealous therefore and repent. Behold, I give you all Opportunities of Addreſs to me in my revealed Word: if any Man hear my Voice and open the Door of his Affections, I will in a more familiar and friendly Manner communicate with him in mutual Love. And upon your conſtant Perſeverance in that Love you ſhall partake of that Honour that my Father hath exalted me to, as the Reward of my Sufferings, even to ſit with me in my Throne. Let all Men who are deſirous of Knowledge attend to what the Spirit ſaith to the Churches.

PART II.

Chap. iv. ver. 1, &c.

V. 1. After this I looked, and behold, a Door was opened in Heaven: and the firſt Voice which I heard was as it were of a Trumpet talking with me, which ſaid, Come up hither, and I will ſhew thee Things which muſt be hereafter. 2. And immediately I was in the Spirit, and behold, a Throne was ſet in Heaven, and one ſat on the Throne. 3. And he that ſat was to look upon like a Jaſper or a Sardine Stone: and there was a Rainbow round about the Throne in Sight like unto an Emerald. 4. And round about the Throne were four and twenty Seats: and upon the Seats I ſaw four and Twenty Elders ſitting cloathed in white Raiment, and they had on

their Heads Crowns of Gold. 5. And out of the Throne proceeded Lightnings, and Thundrings, and Voices: and there were Seven Lamps of Fire burning before the Throne, which are the Seven Spirits of God. 6. And before the Throne, there was a Sea of Glaſs like unto Chryſtal: and in the midſt of the Throne, and round about the Throne, were four Beaſts full of Eyes before and behind. 7. And the firſt Beaſt was like a Lion, and the ſecond Beaſt like a Calf, and the third Beaſt had a Face as a Man, and the fourth was like a flying Eagle. 8. And the four Beaſts had each of them Six Wings about him, and they were full of Eyes within: and they reſt not Day and Night, ſaying Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. 9 And when thoſe Beaſts gave Glory and Honour and Thanks to him that ſat on the Throne, who liveth

liveth for ever and ever, 10. The four and twenty Elders fell down before him that ſat on the Throne, and worſhipped him that liveth for ever and ever, and caſt their Crowns before the Throne, ſaying, 11. Thou art worthy, O Lord, to receive Glory and Honour, and Power: for thou haſt created all Things, and for thy Pleaſure they are and were created.

Chap. v.

V. 1. And I ſaw in the Right-hand of him that ſat on the Throne a Book written within and on the backſide, ſealed with ſeven Seals. 2. And I ſaw a ſtrong Angel proclaiming with a loud Voice, who is worthy to open the Book, and to looſe the Seals thereof? 3. And no Man in Heaven nor in Earth, neither under the Earth, was able to open the Book, neither to look thereon. 4. And I

wept much becauſe no Man was found worthy to open and to read the Book, neither to look thereon. 5. And one of the Elders ſaid unto me, weep not: behold, the Lion of the Tribe of *Judah*, the Root of *David*, hath prevailed to open the Book, and to looſe the Seven Seals thereof. 6. And I beheld, and lo, in the midſt of the Throne, and of the four Beaſts, and in the midſt of the Elders, ſtood a Lamb as it had been ſlain, having ſeven horns, and ſeven eyes, which are the Seven Spirits of God ſent forth into all the Earth. 7. And he came and took the Book out of the Right-hand of him that ſat on the Throne. 8. And when he had taken the Book, the four Beaſts and four and twenty Elders fell down before the Lamb, having every one of them Harps and Golden Vials full of Odours, which are the Prayers of Saints. 9. And they ſung a new

Song,

Song, ſaying, Thou art worthy to take the Book, and open the Seals thereof: for thou waſt ſlain, and haſt redeemed us to God by thy Blood out of every Kindred and Tongue, and People and Nation. 10. And haſt made us unto our God, Kings, and Prieſts, and we ſhall reign on the Earth. 11. And I beheld, and I heard the Voice of many Angels round about the Throne, and the Beaſts and the Elders: and the Number of them was ten Thouſand Times ten Thouſand, and Thouſands of Thouſands. 12. Saying with a loud Voice, Worthy is the Lamb that was ſlain to receive Power and Riches, and Wiſdom and Strength, and Honour, and Glory and Bleſſing! 13. And every Creature which is in Heaven, and on the Earth, and under the Earth, and ſuch as are in the Sea, and all that are in them, heard I ſaying, Bleſſing and Honour, and Glory and Power,

be

be unto him that ſitteth on the Throne, and unto the Lamb for ever and ever. 14. And the four Beaſts ſaid *Amen*! And the four and twenty Elders fell down, and worſhipped him that liveth for ever and ever.

As above, Ch. iv. 1. a Door was opened in Heaven, and here St. *John* had a glorious View of Things which muſt be hereafter: that is, (as I underſtand it,) a clear Proſpect of the *Laodicean* Church in her firſt Glory, called the Church Triumphant, or the *New Jeruſalem*, prepared as a Bride adorned for her Huſband, as deſcribed by the Prophets, *Iſa.* iv. 3, *&c.* and vi. 1, *&c.* and liv. 9, *&c.* *Tobit*, xiii. 16. *Ezek.* i. and 10. *Dan.* vii. 9. *Rev.* xxi.

For a Throne was ſet in Heaven, *&c.* And he that ſat upon the Throne was to look upon like a Jaſper and a Sardine Stone; to ſignify his Mercy

cy to the Juſt, and his Indignation towards his Enemies. And there was a Rainbow round about the Throne, *&c.* ver. 3. a Token of God's everlaſting Kindneſs to his Elect People, and that all his Enemies were made his Footſtool.

And ver. 4. he ſaw four and twenty Elders cloathed in white Raiment, *&c.* Theſe Elders I believe are the twelve leſſer Prophets,* *Hoſea*, *Joel*, &c. and the twelve Apoſtles of Chriſt, See Ch. xviii. 20. *Epheſ.* ii. 20. And by their ſitting round about the Throne, *&c.* may be underſtood their reſting in Glory, and their Joy for the Salvation of all *Iſrael*, whom they here repreſent, as their ſpiritual Fathers, Kings, and Conquerors, for they

* I rather fancy that theſe four and twenty Elders repreſent the twelve Patriarchs of the *Jewiſh* Nation, and the twelve Apoſtles, or ſpiritual Fathers of the Chriſtian Church, thereby repreſenting all *Iſrael*, or what is called the Great Church.

they had on their Heads Crowns of Gold. And there were Seven Lamps of Fire burning before the Throne, to ſhew the holy Flame of God's Church and People, &c. See my Thoughts on *Zachary*'s Candleſtick, Chap. iv. And before the Throne there was a Sea of Glaſs,* &c. See Ch. xv. 2. *Iſaiah* xi. 9. And the four Beaſts full of Eyes before and behind, I think are the Prophets or principal Governours of the Church univerſal: for they had each of them ſix Wings about him, and they were full of Eyes within, and they reſt not Day and Night, ſaying, Holy, Holy, Holy, Lord God Almighty, &c. agreeable to the three great Diviſions of Time, to ſhew that God is juſt in all his Ways, and holy in all his

* This Sea of Glaſs ſeemeth to be agreeable to the Great Molten Sea made by *Solomon* for the Service of the Temple, and to figure the Laver of Baptiſm, which waſheth away all our Filth and Sin.

his Works to the End of the World. To this the four and twenty Elders give joyful Teſtimony, and caſt their Crowns before the Throne, &c. This glorious Throne is deſcribed by *Iſa.* Ch. vi. and the Beaſts above-mentioned are here called Seraphims; every one had ſix Wings, &c. Perhaps the Prophet *Enoch* is one of theſe Beaſts or Seraphims; for they repreſent the Church in all Ages, the whole Camp of *Iſrael*, as bearing the Names or having the Faces and Impreſſions of their four general Standards, under *Moſes* and *Joſhua*. *Numb.* ii. 1, &c.

And by theſe Faces alſo they repreſent the four glorious Cherubims, or *Generations of the Church, *Ezek.* i. and 10. of which I have ſpoken in another

* Theſe Generations are explained by the Author to be the larger Diviſions of the Church: the firſt of them comprehending the two firſt Churches before the Law, the ſecond thoſe under

another Place. And thus the Prophet *Daniel*, I beheld till the Thrones were ſet up, and the Ancient of Days did ſit, whoſe Garment was white as Snow, the Judgment was ſet, and the Books were opened. *Dan.* vii. 9.

We come now to Ch. v. where we have a nearer Proſpect of this glorious Throne, and the Beaſts and Elders, *&c.* as above.

Here the Evangeliſt ſaw in the Right-hand of him that ſat on the Throne a Book written within and on the Backſide, ſealed with ſeven Seals, *&c.* This Book I believe is this Revelation and the other Prophets, containing the whole Myſtery of the Seven Churches above-mentioned, and being ſealed up until the appointed Time: for no Man was found worthy

der the Law, the third the two firſt Chriſtian Churches, and the fourth the great Church univerſal, or the *Laodicean* Church in her firſt Glory.

thy of himſelf to open the Book, or able to underſtand it. At this St. *John* wept much: but one of the Elders comforted him ſaying, Weep not, behold, the Lion of the Tribe of *Judah*, &c. hath prevailed to open the Book, and to looſe the ſeven Seals thereof. Who this Lion is we are better informed, ver. 6, &c. This is the Lamb Chriſt Jeſus ſlain from the Foundation of the World, having Seven Horns and Seven Eyes, which are the Seven Spirits of God ſent forth into all the Earth. See *Zach.* iv. 10. and Ch. i. 4. All this plainly declareth the Power and Divinity of the holy Jeſus, and that he was the Chriſt that hath redeemed us unto God by his Blood, and hath made us Kings and Prieſts, &c. Worthy is the Lamb that was ſlain to receive Power and Riches, and Wiſdom and Strength, and Honour and Glory and Bleſſing! And the four

Beaſts

Beaſts ſaid, *Amen*, &c. See Ch. xix. 1, &c. and i. 4--8. Bleſſed are they which are called to the Marriage Supper of the Lamb, &c. Ch. xix. 9.

Note, as above, our Hiſtory of the State of the Church in all Ages is at an End. This is *Jacob*'s Ladder that reacheth from Earth to Heaven, *Gen.* xxviii. 17. The Thrones are ſet up, and we muſt look no higher: what followeth, Chap. vi. 1, &c. is the opening of the Seven Seals. Theſe Seals when open, and the Trumpets, &c. following, are only a further Light and Teſtimony of what I have ſaid. So now we begin the World again by the ſame Rule, declaring from the Beginning.

Chap. vi. ver. i, &c.

V. 1. And I ſaw when the Lamb opened one of the Seals, and I heard as it were the Noiſe of Thunder, one of the four Beaſts ſaying, Come and ſee.

ſee. 2. And I ſaw, and behold, a white Horſe: and he that ſat on him had a Bow, and a Crown was given him, and he went forth conquering, and to conquer.

When the Lamb opened one of the Seals the Evangeliſt heard as it were the Noiſe of Thunder, one of the four Beaſts or Prophets calling him to come and ſee the Judgment or the Decree of God in the firſt Thouſand Year, ſignified by Thunder. And from hence we may conclude that all the other Seals (though there is no mention of Thunder in the Opening of them,) do import Judgments or the ſecret Decrees of God, in every grand Period of the Church, according to the Seven Seals, and agreeable to my former Rule of the Seven Churches.

Here the Evangeliſt ſaw a white Horſe, and he that ſat on him had

a Bow, and a Crown was given him, &c. All which may ſignify the Victory of Chriſt in his Church over all his Enemies: for he rideth upon the Heavens as it were upon a Horſe, &c. Now this is verified, Ch. xix. 11.--16. After the fall of great *Babylon*. We may alſo underſtand, that the Seed of the Woman (meaning a Redeemer, Chriſt the Lord, and all the Faithful,) ſhall at laſt break the Head of Satan, deſtroy Infidelity, and Paradiſe regain. See *Gen.* iii. 15. *Iſa.* xxvi. 1, 2.

Ver. 3, &c.

V. 3. And when he had opened the Second Seal, I heard the ſecond Beaſt ſay, Come, and ſee. 4. And there went out another Horſe that was red: and Power was given to him that ſat thereon to take Peace from the Earth, and that they ſhould kill

kill one another, and there was given unto him a great ſword.

* This red Horſe may ſignify the Power of Wickedneſs and Perſecution, War, and Bloodſhed, or the Enemies of Chriſt and his Church in the Second Thouſand Year under *Nimrod*, &c. for there was given him a great Sword. See Ch. ii. v. 8.--11. Or otherwiſe, this Enemy of Chriſt, this red Horſe is like

* As all the Works of God are great and permanent, ſo, as he had purpoſed to ſeal up theſe Secrets from the Eye of the World, he hath locked them up in ſo ſtrong a Magick Charm that nothing but his own moſt penetrating Spirit can looſe them: I mean the former Part of theſe Seals, Trumpets and Vials, which can only be gueſſed at; for the laſt of them are plain and obvious. I fancy there muſt be ſome other Hiſtories of theſe Times which may afterwards come to Light, and explain theſe dark Meanings: For Chriſt ſaith, There is nothing ſecret which ſhall not be made manifeſt.

the bloody *Cain*. We learn from Wiſdom, that he periſhed by killing his Brother in his Fury; and that for his Cauſe the Earth was overflowed with Water; but Wiſdom preſerved it again in *Noah* and his Family. *Wiſd.* x. v. 3. 5. And this will more evidently appear in the Second Trumpet. See Ch. v. 8, 9. and the Second Vial, Ch. xvi. 3.

Ver. 5, *&c.*

V. 5. And when he had opened the third Seal, I heard the third Beaſt ſay, Come and ſee. And I beheld, and lo, a black Horſe, and he that ſat on him had a Pair of Ballances in his Hand. 6. And I heard a Voice in the midſt of the four Beaſts ſay, a Meaſure of Wheat for a Penny, and three Meaſures of Barley for a Penny, and ſee thou hurt not the Oil and the Wine.

The

This black Horſe, &c, may denote the Affliction of God's People *Iſrael* in *Egypt*, called the Iron Furnace, in the third Thouſand Year, and alſo God's Providence over them under this Slavery and Death: for they multiplyed exceedingly, and *Pharoah*'s Heart fainted. *Exod.* i. 9. Here the Scale of Affliction was counterpoiſed by an Almighty Power, ſaying, See thou hurt not the Oil and the Wine. See Ch. ii. 13.

Ver. 7, &c.

V. 7. And when he had opened the fourth Seal, I heard the Voice of the fourth Beaſt ſay, Come and ſee. 8. And I looked, and behold a pale Horſe, and his Name that ſat on him was Death, and Hell followed with him: and Power was given unto them over the fourth Part of the Earth, to

kill with the Sword, and with Hunger, and with Death, and with the Beaſts of the Earth.

This heavy Judgment, as it is here deſcribed, muſt relate to the Jewiſh Church under *David* and *Solomon*, &c. This pale Horſe, *&c.* may repreſent Sword, Famine, and Peſtilence, *&c.* even all the Evils and Calamities that befel the Jewiſh Nation. It may be needleſs here to mention the horrible Calamities that befel this People from Time to Time, which the juſt Lord brought upon them for their Sins, and at laſt wiped them out of the Book of the Living; for he made *Jacob* a Curſe, and *Iſrael* a Reproach. *Pſ.* lxix. 28. *Iſa.* xliii. 28.

Theſe four ſore Judgments, here ſignified by the Sword, Hunger, Death, and the Beaſts of the Earth, may

may be thus underſtood. By the Sword are meant War and Bloodſhed, as well as Famine, Captivity and Oppreſſions; by Hunger, a Want of all Opportunities publick and private for divine Worſhip, and all other Means neceſſary to a holy Life and Converſation: (this is called a Famine of the Word, &c. *Amos*, viii. 11.) by Death, the Death of their Power, that is, Slavery and Baniſhment; and by the Beaſts of the Earth are meant thoſe cruel Tyrants the *Aſſyrians*, *Babylonians*, *Grecians*, *Romans*, &c. as well as all the unbelieving Nations amongſt whom the *Jews* are now ſcattered: for *Jeruſalem* ſhall be trodden under Foot of the Gentiles until the Fulneſs of the *Gentiles* come, &c. *Luke* xxi. 24. See *Ezek.* xiv. 21.

And Power was given unto them over the fourth Part of the Earth, &c. that is as I take it, to perſecute,

deſtroy, and lay waſte the whole Nation of the *Jews*, here called the fourth Part of the Earth, as being of the four Generations of the Church in their Time of Life and Glory, agreeable to what I have ſaid concerning the four glorious Cherubims, (*Ez.* i. and 10.) or otherwiſe as being the fourth Church. See *Ezek.* v. 1, *&c.* and *Levit.* xxvi. 1, *&c.*

Ver. 9, *&c.*

V. 9. And when he had opened the fifth Seal, I ſaw under the Altar the Souls of them that were ſlain for the Word of God, and for the Teſtimony which they held. 10. And they cried with a loud Voice, ſaying, How long, O God, holy and true, doſt thou not judge and avenge our Blood on them that dwell on the Earth. 11. And white Robes were given to every one of them, and it was ſaid unto them that they ſhould

reſt

reſt yet for a little Seaſon until their fellow Servants alſo and their Brethren, that ſhould be killed as they were, ſhould be fulfilled.

Theſe Souls which the Evangeliſt ſaw under the Altar do ſignify the Souls of the Martyrs which lived and ſuffered in the fifth Thouſand Year. And they are ſaid to be under the Altar, becauſe the fifth Thouſand Year in which Chriſt ſuffered may be called the Altar, and becauſe they ſuffered for the Word of God and the Teſtimony of Jeſus Chriſt, *(See Rev.* xi. 1.*)* under the *Romans*, the *Arians*, &c. And they cried with a loud Voice, ſaying, How long, O God, holy and true, doſt thou not judge and avenge our Blood, *&c.* And Anſwer was made unto them that they ſhould reſt for a little Seaſon until their fellow Servants alſo, that ſhould ſuffer for the

Faith

Faith of Chriſt, ſhould be fulfilled; that is, till the Number of the Elect is complete. Agreeable to this thus our Lord Chriſt, And ſhall not God avenge His own Elect which cry Day and Night unto Him? Though He bear long with them, I tell you that He will avenge them ſpeedily, *&c.* (*Luke* xviii. ver 7, 8. 2 *Eſd.* iv. 35.) when the Grapes are fully ripe. *Rev.* xiv. 11, 18--20.

Ver. 12, *&c.*

V. 12. And I beheld when He had opened the Sixth Seal, and lo, there was a great Earthquake, and the Sun became black as Sackcloth of Hair, and the Moon became as Blood. 13. And the Stars of Heaven fell to the Earth, even as a Fig-tree caſteth her untimely Figgs, when ſhe is ſhaken of a mighty Wind. 14. And the Heaven departed as a Scroll when it is rolled

to-

together, and every Mountain and Iſland were moved out of their Places. 15. And the Kings of the Earth and the Great Men, and the Rich Men and the Chief Captains and the Mighty Men, and every Bondman and every Freeman, hid themſelves in the Dens and in the Rocks of the Mountains. 16. And ſaid to the Mountains and Rocks, Fall on us, and hide us from the Face of Him that ſitteth on the Throne, and from the Wrath of the Lamb. 17. For the great Day of His Wrath is come, and who ſhall be able to ſtand.

I muſt here acquaint my Reader, that this Sixth Seal ſetteth before us a Judgment to come ſpeedily on the true Chriſtian Church, and it haſteth greatly. In fact, in this great Earthquake, and ſupernatural Eclipſe, as above, the holy Bride-

groom

groom will for a Time withdraw His gracious Preſence from His true Church and People, in order to purge and refine them as Silver: For he commandeth the Sun and it riſeth not, He cloſeth up the Stars as under a Signet, &c. *Job* ix. 6. For the Biſhops and Paſtors of the Church in this great Tempeſt ſhall fall to the Earth like to Fruit before it is ripe, when it is ſhaken by a ſtormy Wind; and the Church, containing heavenly Things in her ſeveral Offices, will be ſhut up, and there will be none to oppoſe, &c. See *Matt.* 24. Seek the Lord, all ye Meek of the Earth, which have wrought His Judgments, &c. it may be you ſhall be hid in the Day of the Lord's Anger. *Zeph.* ii. 1. See *Matt.* v. 1, &c. *Job* xx. 5.

This Day of Trouble is called the Coming of Chriſt, and the Time of Harveſt, &c. See the fifth Trum-

pet,

pet, Ch. ix. v. 1.---12. and the fourth Vial, Ch. xvi. v. 8, 9.

Chap. vii. ver. 1, &c.

V. 1. And after theſe Things I ſaw four Angels ſtanding on the four Corners of the Earth, holding the four Winds of the Earth, that the Winds ſhould not blow on the Earth, nor on the Sea, nor on any Tree. 2. And I ſaw another Angel aſcending from the Eaſt, having the Seal of the living God. And he cried with a loud Voice to the four Angels to whom it was given to hurt the Earth and the Sea, 3. Saying, Hurt not the Earth, neither the Sea, nor the Trees, till we have ſealed the Servants of our God in their Foreheads. 4. And I heard the Number of them which were ſealed: and there were ſealed an Hundred and forty and four Thouſand of the Tribes of the Children

of

of *Iſrael*. 5. Of the Tribe of *Judah* were ſealed Twelve Thouſand, of the Tribe of *Reuben* were ſealed Twelve Thouſand, of the Tribe of *Gad* were ſealed Twelve Thouſand, 6. Of the Tribe of *Aſer* were ſealed Twelve Thouſand, of the Tribe of *Nepthtalim* were ſealed Twelve Thouſand, of the Tribe of *Manaſſes* were ſealed Twelve Thouſand, 7. Of the Tribe of *Simeon* were ſealed Twelve Thouſand, of the Tribe of *Levi* were ſealed Twelve Thouſand, of the Tribe of *Iſſachar* were ſealed Twelve Thouſand, 8. Of the Tribe of *Zabulon* were ſealed Twelve Thouſand, of the Tribe of *Joſeph* were ſealed Twelve Thouſand, of the Tribe of *Benjamin* were ſealed Twelve Thouſand.

V. 9. After this I beheld, and lo, a great Multitude which no Man could number of all Nations, and Kindreds, and People and Tongues,

ſtood

ſtood before the Lamb, cloathed with White Robes, and Palms in their Hands: 10. And cried with a loud Voice, ſaying Salvation to our God which ſitteth upon the Throne, and unto the Lamb! 11. And all the Angels ſtood round about the Throne, and about the Elders and the four Beaſts, and fell before the Throne on their Faces, and worſhipped God, 12. Saying, *Amen!* Bleſſing and Glory, and Wiſdom and Thankſgiving, and Honour and Power and Might, be unto our God for ever and ever! *Amen.*

V. 13. And one of the Elders anſwered, ſaying unto me, What are theſe which are arrayed in white Robes, and whence come they. 14. And I ſaid unto him, Sir, thou knoweſt. And he ſaid unto me, Theſe are they which came out of great Tribulation, and have waſhed their Robes, and have made them white

white in the Blood of the Lamb. 15. Therefore are they before the Throne of God, and ſerve Him Day and Night in His Temple: And He that ſitteth on the Throne ſhall dwell amongſt them. 16. They ſhall hunger no more, neither thirſt any more, neither ſhall the Sun light on them, nor any Heat. 17. For the Lamb, which is in the midſt of the Throne ſhall feed them, and ſhall lead them unto living Fountains of Water: and God ſhall wipe away all Tears from their Eyes.

As above, ver. 1, *&c.* we are inſtructed that the four Winds of the Earth (which I take to be the Heathen Powers, called the four Angels which are bound in the great River *Euphrates*, Ch. ix. 14. and the Eaſt Wind, *Ezek.*) are kept confined and reſtrained from doing any Violence until God's appointed Time: for at

His Command they are prepared and charged to ſlay the third Part of Men, Ch. ix. 15. This third Part of Men I take to be the whole Power of the *Romiſh* Church. And this is for their Cruelty to their Brother *Jacob*, (the pure Reformed Church of Chriſt,) who will I fear e'er long be given into their Hands for the Purpoſes abovementioned in the Sixth Seal, Ch. vi. 12--17.

And this appointed Time, as above, for the Deſtruction of the third Part of Men, muſt be when the Servants of God are ſealed in their Foreheads, and the whole Number of the Elect is complete, here ſignified by an hundred and forty and four Thouſand. But they muſt firſt come out of great Tribulation and Popiſh Slavery, and then our Elder Brother muſt have his Woe, called the Second Woe, and drink up the very Dregs of the Cup of God's

Wrath: whilſt his poor deſpiſed Brethren, that have waſhed their Robes and made them white in the Blood of the Lamb, ſhall hunger no more, nor thirſt any more, neither ſhall the Sun light on them, nor any Heat, &c. for God ſhall wipe away away all Tears from their Eyes, ver. 17. See alſo Ch. xiv. 1--5.

Chap. 8. ver. 1:

And when He had opened the Seventh Seal there was Silence in Heaven about the Space of half an Hour.

This Seventh Seal hath Reſpect to the Church of *Laodicea*, for there was Silence in Heaven about the Space of half an Hour: that is, the Church will now enjoy Reſt for a Time from her Enemies, but grow lukewarm and want Zeal, &c. See Ch. iii. 14, &c.

But

But we are now at the Top of Time's Ladder, *Jacob*'s Ladder, and muſt deſcend once more.

PART III.

Chap. viii. ver. 2, &c.

V. 2. And I ſaw the Seven Angels which ſtood before God, and to them were given Seven Trumpets. 3. And another Angel came and ſtood at the Altar, having a Golden Cenſer; and there was given unto him much Incenſe, that he ſhould offer it with the Prayers of all Saints upon the Golden Altar which was before the Throne. 4. And the Smoke of the Incenſe, which came with the Prayers of all Saints, aſcended up before God out of the Angel's Hand. 5. And the Angel took the Cenſer, and filled it with Fire of the Altar, and caſt it into

the Earth: and there were Voices and Thundrings, and Lightnings, and an Earthquake. 6. And the Seven Angels, which had the Seven Trumpets, prepared themſelves to ſound.

Theſe Seven Angels which ſtand before God are the Meſſengers of his Wrath; and to them were given Seven Trumpets, which are martial Inſtruments, to proclaim and execute His Judgments on the Wicked, and to reform and cleanſe His Church. And this other Angel, having a Golden Cenſer, &c. is Chriſt, our High Prieſt and Mediator, Who maketh Interceſſion for us. And He took the Cenſer, and filled it with the Fire of the Altar, (the Fire of God's Word,) and caſt it into the Earth, and heavy Judgments fell upon his Enemies, which made the whole Earth to tremble, as

in

in the Sixth Trumpet, Ch. ix. v. 13, &c.

And the Seven Angels as above prepared themſelves to ſound, each one at his appointed Time.

Ver. 7.

The firſt Angel ſounded, and there followed Hail and Fire mingled with Blood, and they were caſt upon the Earth: And the third Part of the Trees was burnt up, and all green Graſs was burnt up.

I believe this Judgment concerneth the Church in the firſt Thouſand Year of the World, the Hail, &c. ſignifying the Curſe for Sin, or the Tranſgreſſion of the Law of God: for the Wickedneſs of Man was great.

But as in *Adam* all died, ſo in Chriſt ſhall all be made alive: He

that overcometh ſhall eat of the Tree of Life, &c. Ch. ii. 7.

Ver, 8, &c.

V. 8. And the Second Angel ſounded, and as it were a great Mountain, burning with Fire, was caſt into the Sea, and the third Part of the Sea became Blood. 9. And the third Part of the Creatures which were in the Sea and had Life died, and the third Part of the Ships were deſtroyed.

* This Second Trumpet's Voice may ſignify a Woe to come on Mankind

* As the Earth is chiefly uſed by the Prophets to figure the true Church, and the Sea the Wicked or Infidels, and as theſe Judgments more particularly regard the End of each Church or Period; ſo by this Mountain's being caſt into the Sea we may underſtand the Apoſtacy of the whole Race of Mankind, (towards the End of the Second Thouſand Year) from the Truth to Idolatry: for God called *Abraham*

kind in the Second Thouſand Year, who were diſobedient when God waited in the Days of *Noah* whilſt the Ark was preparing, (2 *Pet.* 3.) and who were ſo long warned of it's Approach by the Prophets *Enoch* and *Noah*, Preachers of Righteouſneſs. For at the Birth of *Noah* thus *Lamech*, This ſame (meaning *Noah*,) ſhall comfort us concerning our Work, and the Labour of our Hands, as touching the Earth which the Lord hath curſed. And by this great Mountain burning with Fire, which was caſt into the Sea, &c. may be underſtood all the Unrighteous: for God looked upon the Earth, and behold it was corrupt, &c.

Abraham from his Father's Houſe, where they ſerved other Gods. *Joſh.* xxiv. 2.

The deſtroying of Mankind by the Flood I think may be rather ſignified by the firſt Trumpet; by which every green Thing or living Subſtance was deſtroyed by God's moſt furious Storms.

Therefore the Fire of God's Wrath came upon them, and juſtly quenched their Luſt and Rage with the Flood of Waters, *Noah* and his Family only excepted.

And as we proceed, the third Part of the Sea became Blood, &c. that is, the firſt Diviſion of the Church of God was cut off by the Flood: for the Wicked are like the troubled Sea, &c. See the Second Vial, Ch. xvi. 3.

Ver. 10, &c.

V. 10. And the third Angel ſounded, and there fell a great Star from Heaven, burning as it were a Lamp, and it fell upon the third Part of the Rivers and upon the Fountains of Water. 11. And the Name of the Star is called Wormwood, and the third Part of the Waters became Wormwood, and many Men died of the Waters becauſe they were made bitter. This

This third Trumpet proclaimeth a Woe or Judgment to come on the Church of God in the third Thouſand Year. This *Church being *Moſes*'s Tabernacle, and the ſecond Diviſion of the Church, is aptly called the third Part of the Rivers and Fountains of Water: for this Tabernacle and Prieſthood continued about two Thouſand Years to the Preaching of *John the Baptiſt*; for all the Prophets and the Law propheſied until *John. Matth.* xi. 13.

And this great †Star which fell from Heaven burning as it were a Lamp,

* The Reader muſt obſerve that the Church may be alſo divided into three Diviſions: one before the Law. one under the Law, and one under the Goſpel. Hence the fourth Part of Mankind, and the third Part of Mankind, are uſed in theſe Myſteries.

† This falling Star I think may be compared with that other in the fifth Trumpet, the Keeper of the Bottomleſs Pit, and may be underſtood generally to ſignify the ſtrong Propenſity the

Jews

Lamp, whoſe Name is called *Wormwood*, may ſignify *Balaam*, the Son of *Bozor*, who loved the Wages of Unrighteouſneſs. 2 *Pet.* ii. 15. And as it is ſaid he fell from Heaven, he was indeed ſent by God to bleſs *Iſrael* when the Princes of *Moab* came to fetch him to come and curſe them. And tho' the Angel of God ſtood againſt him in the Way, for he knew that his Way was perverſe before him, and that he would be treacherous to *Iſrael*: yet he again redoubleth his Charge to the Prophet, and biddeth him go with the Men; but be ſure to ſay nothing but what God ſhould put in his Mouth, or by a divine Influence compel him to ſpeak. Thus he may be ſaid to fall from Heaven, or be ſent by God. And as he is called a great Star, or a burning and ſhining Lamp: he was ſo at that Time

Jews had to Idolatry, and how greatly they were embittered and empoiſoned with it in the third Thouſand Year.

Time to *Iſrael*, when he told the King of *Moab* of the Glory, Strength, and growing Greatneſs of *Iſrael*, &c.

But this is his divine Commiſſion and Meſſage, of which he profeſſed that he could do neither leſs or more. *Numb.* xxiv. 13. Let us now enquire into his future Conduct, for it is ſaid his Name is called *Wormwood*. and that he fell upon the third Part of the Rivers, *&c.* and they became Wormwood, and many Men died of the Waters becauſe they were made bitter. The wicked *Balaam*, now left to himſelf, to gain the King's Favour ſoon meditateth Guile, though God had three Times warned him againſt it. He adviſeth *Balac*, King of *Moab* (becauſe he could not curſe *Iſrael*,) to ſend his yonng Virgins among them, and to intermarry with them, as the ſureſt Method to draw them from their God, and to bring a Curſe upon them. And we find

no ſooner was this wicked Advice put in Practice, but it proved of fatal Conſequence to the *Iſraelites*; for they were ſoon drawn away to Fornication and Idolatry, and the Wrath of God came upon them. This was the Doctrine of *Balaam*, and the ſtumbling Block, &c. mentioned above, Ch. ii. 14 relating to this Time, it being the third Church, and for which we ſee God is angry. And the better to confirm this, See *Numb.* xxxi. 16. Thus *Moſes*, behold, theſe (meaning the Women of *Midian*,) cauſed the Children of *Iſrael*, through the Counſel of *Balaam*, to commit Treſpaſs againſt the Lord in the Matter of Peor: and there came a Plague among the Congregation of the Lord, &c. See *Numb.* Ch. xxv. v. 1--3. and *Pſ.* cvi. v. 28, 29.

Ver.

Ver. 12.

And the fourth Angel ſounded, and the third Part of the Sun was ſmitten, and the third Part of the Moon, and the third Part of the Stars; ſo as the third Part of them was darkened, and the Day ſhone not for the third Part of it, and the Night likewiſe.

By all which I believe is ſignified that the State of the Jewiſh Church in the fourth Thouſand Year was darkened, and did not ſhine forth in its full Beauty: For almoſt all the Kings of *Iſrael* and *Judah* forſook the Law of the moſt High God, and failed, in the Blaze of Noon-day, when all the Prophets (thoſe bright Luminaries of Heaven,) daily exhorted and reproved them. For thus the wiſe Son of *Sirach*, all, except *David* and *Hezekias*, and *Joſias*, committed Wicked-

Wickedneſs; for even the Kings of *Judah* forſook the Law of the Moſt High, and failed. Therefore he gave their Horn unto another, and their Honour unto a ſtrange Nation: He burnt the Elect City of the Sanctuary, and deſtroyed the Streets thereof, according to the Prophecy of *Jeremias*. *Eccl.* xlix. v. 4, 5. Therefore their Day was turned into Night. Thus the third Part of the Sun, *&c.* was darkened, as may be ſeen in the Church of *Thyatira*, Ch. ii. v. 18, *&c.* For the Light of their Candleſtick was put out by the *Romans*, *&c.* Theſe are alſo called a third Part of the Rivers, *&c.*

Ver. 13.

And I beheld, and heard an Angel flying through the midſt of Heaven, ſaying with a loud Voice, Woe, Woe, Woe, to the Inhabiters of the Earth, by Reaſon of the other Voices

Voices of the Trumpet, of the three Angels which are yet to ſound!

Here St. *John* heard a loud Voice, ſaying, Woe, Woe, Woe, to the Inhabiters of the Earth, by Reaſon of the three Trumpets which are yet to ſound! Now this I think is a manifeſt Proof that the four Trumpets ſounded before were paſt when he ſaw this Viſion, and related to the firſt four Thouſand Years; becauſe he now proclaimeth three Woes to come on the World, agreeable to the three Trumpets yet to ſound: which is a clear Proof of this Syſtem I here lay before you.

Chap. ix. 1, *&c.*

V. 1. And the fifth Angel ſounded, and I ſaw a Star fall from Heaven unto the Earth, and to him was given the Key of the Bottomleſs Pit. 2. And he opened the Bottomleſs

leſs Pit, and there aroſe a Smoke out of the Pit, as the Smoke of a great Furnace: and the Sun and the Air were darkened by Reaſon of the Smoke of the Pit. 3. And there came out of the Smoke Locuſts upon the Earth, and unto them was given Power as the Scorpions of the Earth have Power. 4. And it was commanded them that they ſhould not hurt the Graſs of the Earth, neither any green Thing, neither any Tree, but only thoſe Men which have not the Seal of God in their Foreheads. 5. And to them it was given that they ſhould not kill them, but that they ſhould be tormented five Months: and their Torment was as the Torment of a Scorpion when he ſtriketh a Man. 6. And in thoſe Days ſhall Men ſeek Death, and ſhall not find it, and ſhall deſire to die, and Death ſhall flee from them. 7. And the Shapes of the Locuſts were like unto Horſes prepared unto Battle, and on their Heads

Heads were as it were Crowns of Gold, and their Faces were as the Faces of Men. 8. And they had Hair as the Hair of Women, and their Teeth were as the Teeth of Lions. 9. And they had Breaſtplates as it were Breaſtplates of Iron, and the Sound of their Wings was as the Sound of Chariots of many Horſes running to Battle. 10. And they had Tails like unto Scorpions, and there were Stings in their Tails: and their Power was to hurt Men five Months. 11. And they had a King over them, which is the Angel of the Bottomleſs Pit; whoſe Name in the *Hebrew* Tongue is *Abaddon*, but in the *Greek* Tongue hath his Name *Apollyon*. 12. One Woe is paſt, and behold, there come two Woes more hereafter.

This is the fifth Trumpet's Voice, and here St. *John* ſaw a Star fall from Heaven, &c. This Star here ſaid to

fall from Heaven, (that is, the true Faith in Chriſt,) whoſe Name is *Abaddon*, or a Deſtroyer, is here called the Angel of the Bottomleſs Pit, and keepeth the Key of that dark Manſion, wherein dwell Locuſts and Scorpions and Drought, whoſe helliſh Inclinations are to devour every green Thing, and every Tree bearing precious Fruit, &c.

This fallen Star doth juſtly repreſent the whole Papal Power, with their Lord God, the Keeper of the Keys, at the Head of them. Theſe Locuſts, &c. come out of the Smoke of the Pit, and the Sun and the Air are darkened by Reaſon of this Smoke: that is, the pure Faith and Chriſtian Doctrine are eclipſed, and the true Profeſſors of Chriſtianity are perſecuted and ſlain by theſe Hell-hounds, called Locuſts and Scorpions, &c. the Sun becometh black as Sackcloth of Hair, and the Moon as Blood, &c.

as

as in the ſixth Seal. *Rev.* vi. 12, *&c.* For they are fallen from the true Faith and Diſcipline of Chriſt, and are dead as in the fifth Church, called *Sardis.* Rev. iii. 1, *&c.*

* Thus the pure Reformed Church in this ſixth Thouſand Year muſt be ſcourged and cleanſed, and drink of the Cup. *Jer.* xxv. 28. But the Dreggs thereof all the Wicked of the Earth ſhall drink up. *Pſ.* lxxv. 9. And indeed theſe Locuſts, or Hereticks, and Devils, are ſaid to have Faces as the Faces of Men, to

* The Reader in this Place (as alſo in the fourth Vial,) will ſee ſome Variation from the Thread and regular Succeſſion of Things before obſerved and kept. But he muſt conſider that as theſe Trumpets and Vials for the moſt Part ſhew God's Judgments on the World, and as Judgment muſt begin at the Houſe of God; ſo the Ruin and Perſecution, now daily to be expected by us (and ſhewn in this fifth Trumpet, as well as in the Sixth Seal, and fourth Vial,) muſt neceſſarily and of Courſe be firſt mentioned and expreſſed.

ſhew they repreſent Chriſtian Men: but their Hypocriſy will be diſcovered, for God will put them all to Shame. Their Time is limited, and ſo is their Power: For it is commanded them that they ſhall not hurt the Graſs of the Earth, &c. but only thoſe Men who have not the Seal of God in their Foreheads; that is, they ſhall not hurt the Biſhops and Paſtors of the Church, or any other Man that is eminent for Virtue and Piety; for they are meaſured, Ch. xi. 2, &c. and called the Temple of God and the Altar. *Theſe pure Chriſtians I ſay

* This I think muſt be taken in a larger Senſe, and conſidered as a Dramatick View and Repreſentation of God's gracious Election and Approbation of his true Church, and of his Rejection and Reprobation of all falſe Pretenders to it. See Ch. 11. where there is a more particular View of theſe Things. For I am afraid that in Truth all Parties generally (as to their Perſons and Fortunes,) will be equally expoſed in theſe Times; though no doubt all great and good Men, even of all Denominations, will greatly merit

ſay they ſhall not hurt, ſo as to deſtroy their Power and their Faith, but only torment them for a Time, Ch. xi. v. 7--13. called three Days and a half; but the unſincere Chriſtians (called the Court without the Temple, *Rev.* xi. 2. thoſe Men which have not the Seal of God in their Foreheads, ver. 4.) they muſt hurt and torment five Months, as long as theſe Locuſts are ſuffered to live, for their Deſtruction is at hand; but they ſhall not kill or deſtroy them utterly.

And in thoſe Days ſhall Men ſeek Death, and ſhall not find it, *&c.* that is, they ſhall deſire, for Fear of

merit the Care and Protection of Providence: for the Scriptures ſpeak largely of the Principles and Opinions of Men, and not of their Perſons; and ſhew that all Falſe Doctrine, like Wood, Hay, and Stubble will periſh and conſume in this fiery Trial, while the true Faith like Gold will abide it, and come out of it pure and without Loſs of Weight, and more refined and glittering.

Puniſhment, to relinquiſh their Faith, and conform to theſe Locuſts and their King *Apollyon*, until the Time be out, (for there is * an appointed Time;) but they ſhall not be admitted to do ſo. Thus agreeable to the Prophet *Eſdras*, Thoſe that conſent unto them ſhall be had in Deriſion and in Reproach, and trodden under Foot, *&c.* 2 *Eſd.* xvi. 61, *&c.* Thus to fall from the Faith is to ſeek Death in the Error of their Ways; for the Wicked are counted Dead while they live. *Iſa.* lvii. 20. *Prov.* xi. v. 8--19. See. *Rev.* iii. 1. Therefore hold that faſt that thou haſt, that no Man take thy Crown, *&c.* *Rev.* iii. 11, *&c.* For it is no vain Thing, it is your Life, *&c.* *Deut.* xxxii. 47. Then ſhe that was

* An Inſtance of this may be ſeen in Biſhop *Cranmer*'s Uſage in Queen *Mary*'s Perſecution, whom the Papiſts burnt notwithſtanding the poor Man's moſt unfortunate Recantation.

was my Enemy ſhall ſee it, and Shame ſhall cover her, which ſaid unto me, Where is the Lord thy God, &c. *Mic.* vii. 10.

What is further expreſſed, ver. 7, &c. doth moſt elegantly ſhew the Numbers, Strength, Dignity, Subtilty, and Cruelty of theſe Locuſts or Arch-hereticks: and they had a King over them whoſe Name is *Abaddon.*

Furthermore, it is ſaid, ver. 12. One Woe is paſt, and behold there come two Woes more hereafter. This Woe here paſt is the fifth Trumpet's Voice, but it proclaimeth the Sufferings of the Church as in the ſixth Seal, (Ch. vi. 12.) which doth ſtrictly concern the pure Reformed Church in this ſixth Thouſand Year: for the Souls under the Altar muſt reſt a little Seaſon, &c. Chap. vi. 11. So that now the Sufferings of the Faithful are fulfilled, and the Cry of the Mar-

tyrs ſhall be ſatisfied ſpeedily. *Luke* xviii. 7. 2 *Eſd.* iv. 35. For God Almighty will avenge the Blood of his Servants, and will execute Vengeance upon his Adverſaries, and will be merciful unto his Land and to his People. *Deut.* xxxii. 43. *Joel*, ii. 18. And as it followeth, behold, there come two Woes more hereafter. Theſe two Woes are proclaimed by the two Trumpets following: they are the Deſtruction of all falſe Worſhip.

I may alſo here obſerve for the Comfort of the Faithful, that this Woe, as above, is their laſt Plague, the fourth Vial to fill up the Wrath of God. *Rev.* xv. 8.

Bleſſed are the Merciful, for they ſhall obtain Mercy, &c. *Matth.* v. 7. &c. Strive to enter in at the ſtrait Gate, &c. Woe unto the Nations that riſe up againſt my Kindred! the Lord Almighty will take Vengeance

of

of them in the Day of Judgment, in ſending Fire and Worms upon their Fleſh: and they ſhall feel them, and weep for ever. *Judith*, xvi. 17.

Ver. 13, &c.

V. 13. And the Sixth Angel ſounded, and I heard a Voice from the four Horns of the Golden Altar, which is before God, 14. Saying to the Sixth Angel which had the Trumpet, Looſe the four Angels which are bound in the great River *Euphrates*. 15. And the four Angels were looſed, which were prepared for an Hour, and a Day, and a Month, and a Year, for to ſlay the third Part of Men. 16. And the Number of the Army of the Horſemen was two hundred Thouſand Thouſand: and I heard the Number of them. 17. And thus I ſaw the Horſes in the Viſion, and them that ſat on them, having Breaſtplates of Fire

Fire and of Jacinct, and Brimſtone: and the Heads of the Horſes were as the Heads of Lions, and out of their Mouths iſſued Fire and Smoke, and Brimſtone. 18. By theſe three was the third Part of Men killed, by the Fire, and by the Smoke, and by the Brimſtone, which iſſued out of their Mouths. 19. For their Power is in their Mouths, and in their Tails: for their Tails were like unto Serpents, and had Heads, and with them they do hurt. 20. And the reſt of the Men, which were not killed by theſe Plagues, yet repented not of the Works of their Hands, that they ſhould not worſhip Devils, and Idols, of Gold and Silver, and Braſs, and Stone, and of Wood. 21. Neither repented they of their Murders, nor of their Sorceries, nor of their Fornication, nor of their Thefts.

As

As above, ver. 13, &c. is the ſixth Trumpet's Voice, therefore this Woe is to come on the Chriſtian Church alſo, called the third Part of Men: But theſe Men are the Thorns that ſprung up and choaked the good Seed. *Mat.* xiii. 7. Woe be unto them! for their Deſtruction is at hand: their Harveſt is near, and they ſhall be deſtroyed for ever. This is their laſt Plague to fill up the Wrath of God, (the fifth Vial, *Rev.* xvi. 10.) and they ſhall feel it, and weep for ever. *Judith*, xvi. 17. Theſe Hypocrites (for ſo I call them,) ſhall drink of the Cup. The Cup which ſhe hath filled, fill to her double, &c. And ſhe ſhall be utterly burnt with Fire: for ſtrong is the Lord God who judgeth her, &c. *Rev.* xviii. 6, &c. See *Lam.* iv. 22.

Theſe Men are the Locuſts above ſpoken of, and they have a King over them which is the Angel of the Bot-

Bottomleſs Pit, whoſe Name is *Abaddon*, &c. But to ſpeak more plain, I think they repreſent the whole Papal Empire; and as their Crimes are notorious, ſo their Puniſhment is great. The Eye which hath ſeen him ſhall ſee him no more, and his Place ſhall ſee him no more, &c. *Job* xx. 9, &c. God Almighty will call up many Nations againſt her as the Sea mounteth up with his Waves, and they ſhall deſtroy the Walls of *Tyrus*, &c. The Eaſt Wind hath broken thee in the midſt of the Sea, &c. Thou ſhalt be a Terror, and never ſhalt thou be any more. *Ezek.* 26, 27, and 28. Therefore, O ye Kings, underſtand, learn, ye that be Judges of the Ends of the Earth, &c. Becauſe that ye being Officers of His Kingdom (the Chriſtian Church,) have not judged aright, nor kept the Law, nor walked after the Will of God: Horribly

and

and ſuddenly will he appear unto you, for an hard Judgment ſhall they have that bear Rule, *&c.* Unto you therefore, O Tyrants, do I ſpeak, that you may learn Wiſdom, and not go aſtray. For they that keep Holineſs holily ſhall be holy, and they that are learned there ſhall find a Defence, &c. *Wiſ.* vi. 1, *&c.*

This is the diſmal Fate of the Rich Man and proud Hypocrite, commonly called his Holineſs, or our Lord God the Pope, *&c.* Theſe blaſphemous Titles will vaniſh like Smoke if his Holineſs is not more holy, juſt and merciful, and if his Servants do not learn Wiſdom, and keep the Law of God. Unto you, O Tyrants, do I ſpeak; for the Seed of the wicked Bed ſhall be rooted out. *Wiſd.* iii. 16, *&c.*

But to proceed, ver. 20. And the Reſt of the Men which were not killed by theſe Plagues yet repented not

not of the Works of their Hands, &c. That is, (as I take it,) thoſe Men here mentioned will henceforth in a preſumptuous and ſtubborn Pride reſiſt the Grace of God and His Holy Comforter, and run to their own Ruin and Deſtruction both of Soul and Body. A diſmal Fall indeed! How art thou fallen from Heaven, bright Lucifer, Son of the Morning, &c. *Iſai.* 12, and 14. But once more let theſe Men know that they are Men and not Gods, &c. *Ezek.* xxviii. 2. And that the God of the Juſt and the Meek and the Righteous, &c. will put them all to Shame: for he that ſinneth againſt the Holy Ghoſt it ſhall never be forgiven him, &c. *Mat.* xii. 32. See *Iſai.* lxvi. 24. There is a Word which is cloathed with Death, God grant that it be not found in the Heritage of *Jacob*: but they that fear God eſchew all ſuch, and are not

wrapped

wrapped in Sin. *Eccleſ.* xxiii. 12. See *Jude*'s Epiſtle. Thus Antichriſt is deſtroyed, for his Kingdom was full of Darkneſs, and they gnawed their Tongues for Pain, &c. Ch. 16. 10. for they repented not, &c.

Chap. x. ver. 1, &c.

V. 1. And I ſaw another mighty Angel come down from Heaven, cloathed with a Cloud, and a Rainbow was upon his Head, and his Face was as it were the Sun, and his Feet as Pillars of Fire. 2. And he had in his Hand a little Book open: and he ſet his Right Foot upon the Sea, and his left Foot upon the Earth. 3. And he cried with a loud Voice as when a Lion roareth: and when he had cried ſeven Thunders uttered their Voices. 4. And when the ſeven Thunders had uttered their Voices I was about to write: and I heard a Voice from Heaven,

Heaven, ſaying unto me, Seal up thoſe Things which the ſeven Thunders uttered, and write them not. 5. And the Angel, which I ſaw ſtand upon the Sea and upon the Earth, lifted up his Hand to Heaven, 6. And ſware by Him that liveth for ever and ever, who created Heaven and the Things that therein are, and the Earth and the Things that therein are, and the Sea and the Things which are therein, that there ſhould be Time no longer: 7. But in the Days of the Voice of the ſeventh Angel, when he ſhall begin to ſound, the Myſtery of God ſhould be finiſhed, as He hath declared to his Servants the Prophets. 8. And the Voice, which I heard from Heaven, ſpake unto me again and ſaid, Go and take the little Book, which is open in the Hand of the Angel, which ſtandeth upon the Sea and upon the Earth. 9. And I went

unto

unto the Angel and ſaid unto him, Give me the little Book. And he ſaid unto me, Take it and eat it up, and it ſhall make thy Belly bitter, but it ſhall be in thy Mouth ſweet as Honey. 10. And I took the little Book out of the Angel's Hand and eat it up: and it was in my Mouth ſweet as Honey, and as ſoon as I had eaten it my Belly was bitter. 11. And he ſaid unto me, Thou muſt propheſy again before many Peoples, and Nations, and Tongues, and Kings.

We are come now to Ch. x. 1. *&c.* And here St. *John* ſaw another mighty Angel come down from Heaven, cloathed with a Cloud, and a Rainbow was upon his Head, *&c.* This mighty Angel, or Meſſenger of glad Tidings, *Iſai.* lii. 7. whoſe Face was as it were the Sun, *&c.* is the Perſon appointed by God to

 open

open this myſterious Book, and to looſe the ſeven Seals thereof, at the appointed Time, which, according to our Syſtem, muſt be on or before the Deſtruction of the papal Church, and the grand Revolution, now daily expected.

And he ſet his right Foot upon the Sea, and his left Foot on the Earth, &c. hereby ſignifying that his Miſſion was to unite the Earth and the Sea, (that is, all Nations in the World,) to the pure Faith and Doctrine of the Goſpel of Jeſus Chriſt; and that what he declared concerned the whole Earth, for he had a Rainbow on his Head, *&c.*

And as it followeth, when he had cried ſeven Thunders uttered their Voices, &c. Theſe ſeven Thunders import what this Angel or Meſſenger proclaimed, which were the opening Keys of this grand Myſtery

of

of the ſeven Churches, ſeven Seals, &c. This St. *John* underſtood, but was charged to ſeal them up till the appointed Time; for he muſt propheſy again to all the World when the little Book is open. The Lion hath roared, who ſhall not fear? the Lord God hath ſpoken, who can but propheſy, &c. *Amos* iii. 8. Moreover the Light of the Moon ſhall be as the Light of the Sun, and the Light of the Sun ſhall be ſeven-fold, as the Light of ſeven Days, in the Day that the Lord bindeth up the Breach of His People, and healeth the Stroke of their Wounds, &c. *Iſai.* xxx. 26. Thus the Church of God (which is compared to the Moon,) ſhall be beautiful and glorious, and ſhall clearly underſtand the prophetick Word of God (called the Sun,) in the Day that the Lord delivereth her from all her Enemies. To confirm this

the Meſſenger, as above, whoſe Voice is as the Roaring of a Lion, lifted up his Hand to Heaven, and ſware by the everlaſting God, that there ſhould be Time no longer; but in the Days of the Voice of the ſeventh Angel, when he ſhall begin to ſound, the Myſtery of God ſhould be finiſhed, as He hath declared to his Servants the Prophets, ver. 5, 6, 7. That is, there ſhould be Time no longer for the Enemies of the Church to overcome her; for the ſeventh Trumpet is the laſt Woe, and would ſurely extirpate all her Enemies, and verify what the Prophets had ſpoke. See *Iſai.* 60.

Again, ver. 8, *&c.* St. *John* is commanded by a Voice from Heaven (the ſame Voice which ſpake to him, ver. 4,) to go and take the little Book which is open in the Hand of the Angel, &c. and to eat it up. Which he did: and it was in his Mouth

Mouth ſweet as Honey, but bitter in Digeſtion or Reflection. He was admitted thoroughly to underſtand it, but he was to conceal the Myſtery and ſeal it up until the appointed Time: for he muſt propheſy again in a clear Senſe before many Peoples and Nations and Tongues and Kings. Thus agreeable to the Prophet, in that Day ſhall thy Cattle feed in large Paſtures, &c. and eat clean Provender, winnowed with the Shovel and the Fan, *&c. Iſai.* xxx. 23, *&c.* For we ſhall ſee Eye to Eye when the Lord ſhall bring again Sion, &c. *Iſai.* lii. 8. See 2 *Eſd.* xiii. This mighty Angel, as above, who had a Rainbow on his Head, &c. ſeemeth to be thus deſcribed by the Prophet. I have raiſed up one from the North, and he ſhall come, from the Eaſt Sun ſhall he call upon my Name: and he ſhall come upon Princes as upon

Mortar, and as the Potter treadeth Clay. Who hath declared from the Beginning that we may know? or before Time that we may ſay He is righteous, &c. *Iſai.* xli. 25, &c.

Chap. xi. ver. 1, &c.

V. 1. And there was given me a Reed like unto a Rod, and the Angel ſtood ſaying, Riſe and meaſure the Temple of God and the Altar, and them that worſhip therein. 2. But the Court which is without the Temple leave out, and meaſure it not, for it is given unto the Gentiles: and the Holy City ſhall they tread under Foot forty and two Months. 3. And I will give Power unto my two Witneſſes, and they ſhall propheſy a Thouſand two Hundred and threeſcore Days, cloathed in Sackcloth. 4. Theſe are the two Olive Trees, and the two Candleſticks, ſtanding before the God of the

the Earth. 5. And if any Man will hurt them, Fire proceedeth out of their Mouths, and devoureth their Enemies: and if any Man will hurt them, he muſt in this manner be killed. 6. Theſe have power to ſhut Heaven that it rain not in the Days of their Prophecy, and have Power over Waters to turn them to Blood, and to ſmite the Earth with all Plagues as often as they will. 7. And when they ſhall have finiſhed their Teſtimony, the Beaſt that aſcendeth out of the Bottomleſs Pit ſhall make War againſt them, and overcome them and kill them. 8. And their dead Bodies ſhall lie in the Street of the great City, which ſpiritually is called *Sodom* and *Egypt*, where alſo our Lord was crucified. 9. And they of the People and Kindreds, and Tongues and Nations, ſhall ſee their dead Bodies three Days and an half, and ſhall not ſuf-

ſer their dead Bodies to be put in Graves. 10. And they that dwell upon the Earth ſhall rejoice over them and make merry, and ſhall ſend Gifts one to another: becauſe theſe two Prophets tormented them that dwelt on the Earth. 11. And after three Days and an half the Spirit of Life from God entered into them; and they ſtood upon their Feet, and great Fear fell upon them which ſaw them. 12. And they heard a great Voice from Heaven, ſaying unto them, Come up hither. And they aſcended up to Heaven in a Cloud, and their Enemies beheld them. 13. And the ſame Hour was there a great Earthquake, and the tenth Part of the City fell: and in the Earthquake were ſlain of Men Seven Thouſand, and the Remnant were affrighted, and gave Glory to the God of Heaven.

As

As above, Ch. xi. v. 1, &c. the Evangeliſt is commanded to meaſure the Temple of God and the Altar, &c. but the Court which is without the Temple he muſt not meaſure, for it is given unto the Gentiles, &c. By meaſuring the Temple, &c. I think are to be underſtood a * Diſtinction and divine Protection of the Faithful, (called the Temple of God and the Altar, and the two Witneſſes and the two Olive Trees, &c.) from the Fury and Cruelty of that Tyrant called the Angel of the Bottomleſs Pit, &c. *Rev.* ix. 11. For though it is there ſaid, ver. 12. one is paſt: yet the Time and particular Circumſtances of this Woe and Tyranny are not expreſſed. Becauſe immediately after the firſt Woe the Beaſt muſt ſuffer his Woe, and ſee his Ruin coming on like a Flood, and all his Swarm of Locuſts buried

* See the Note on the fifth Trumpet.

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in the Sea: for an East Wind ſhall take him away, and hurl him out of his Place, &c. *Job* xxvi. 21. And all this muſt be done before the pure reformed Church of Chriſt, called the Temple of God and the Altar, &c. can riſe out of her Aſhes, and trample on her Foes, the Locuſts above-mentioned, &c. Ch. ix. 3. And then the ſecond Woe is paſt, and the third Part of Men is ſlain. Ch. ix. 15.

But to proceed, as it followeth, The Court which is without the Temple leave out, and meaſure it not, &c. This outward Court I take to be the unſincere Chriſtians, the nominal Chriſtians, even they of different Sects, as well as heretical Opinions and vicious Lives, not ſtrictly joined in Communion with the pure reformed Church of Chriſt, the eſtabliſhed Church of *England*, and all her true Sons. Theſe muſt be given unto the Gentiles (that is, to the

the Papiſts,) to ſpend their Rage and Malice upon for the Space of forty and two Months: for they muſt not hurt the Graſs of the Earth, nor any green Thing, &c. for they are meaſured, as above, ver. 1.

And God Almighty will give Power unto his faithful Servants that ſuffer for his Name and Truth (called the two Candleſticks, &c.) in the fifth and ſixth Thouſand Years, to bear the Teſtimony of Chriſt and his Goſpel in Perſecution and Poverty, and Death for the full Space of one Thouſand two Hundred and threeſcore Days: And if any one ſhall preſume to oppoſe their Doctrine and Fellowſhip, this Faith and Zeal, like unto Fire, ſhall burn them up, and conſume their helliſh Poiſon. The God of the Earth (the Star which fell from Heaven, Ch. ix. 1.) is not able to caſt them down: they ſhall deſtroy him without Labour, even

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by the Law which is like unto Fire. 2 *Eſd.* xiii. 38.

This Time of Perſecution, or Number of Days, now finiſhed, all Hell is let looſe againſt them to try their Faith and Zeal; but they muſt not, they cannot, touch their Lives, their Names are written in Heaven, their Hearts ſhall not reproach them ſo long as the World endureth; for Wickedneſs cannot overcome Wiſdom, the Law periſheth not. 2 *Eſd.* ix. 37. This is the Church's laſt Plague, as I ſaid before: ſhe muſt drink of the Cup to fill up the Wrath of God, and to refine her as Silver, *&c.* And to this End ſhe is given into the Hands of her Enemies, the Angel of the Bottomleſs Pit, and all his Army of Locuſts, as I ſaid above, Ch. ix. 11. Theſe Furies muſt indeed overcome her, and kill her, (that is, her Power and Privileges,) for a Time, to wit, forty and two Months

Months, or three Days and an half, and feed upon her Droſs, the Court without the Temple: for there was a great Earthquake, and the Sun became black as Sackcloth of Hair, and the Moon became as Blood, &c. agreeable to what I have ſaid concerning the Sixth Seal, *Rev.* vi. 12, &c. for this is her laſt Woe. Thus agreeable to the fifth Trumpet, the Sun and the Air were darkened by Reaſon of the Smoke of the Pit, &c. *Rev.* ix. 2. See alſo *Iſa.* xxxiv. 4. And thus the Prophet bewaileth her ſad Condition. Suddenly are my Tents deſtroyed, and my Curtains in a Moment, &c. *Jer.* iv. 20, &c. *Matth.* xxiv. 1, &c. *Pſ.* lxxv. 4, and lxvi. 12, and lxviii. 14.

And after three Days and a half (perhaps three Years and a half, the Time of the Beaſt's Reign,) the Spirit of Life from God entred into them, and they ſtood upon their Feet,

Feet, &c. That is, they ſtood up in their own Defence, and the Defence of their Faith: which put their Enemies into a terrible Fright, (Awe from above having quelled their Pride,) ſo that they fled when none purſued. For as it followeth, ver. 12. they heard a great Voice from Heaven, &c. This Voice is the Voice of God in his Holy Word and this Revelation: for St. *John* muſt propheſy again in a clear Senſe to all the World. *Rev.* x. 11. The Voice of the Lord breaketh the Cedar Trees, the Lord breaketh aſunder the Cedars of *Lebanon*, &c. *Pſ.* xxix. 5, &c. The Nations were angry, and the Kingdoms were moved: but the Lord gave his Voice, and the Earth melted, &c. *Pſ.* xlvi. 7, &c. and xcvii. 1, &c. *Judges*, v. 4, 5, 31.

And as it followeth, ver. 13. And the ſame Hour was there a great Earthquake, and the Tenth Part of the

the City fell, &c. This Earthquake is deſcribed above in the Sixth Seal, Ch. vi. 12, &c. And as it is ſaid the tenth Part of the City fell: ſo in this Earthquake or grand Revolution the tenth Part of the Holy City will fall, or be devoted to the Fury of the Gentiles above-mentioned; this tenth Part of the City being the Court without the Temple, which St. *John* was forbid to meaſure, as is above deſcribed. And as we proceed, In the Earthquake were ſlain of Men ſeven Thouſand. By this is to be underſtood that a certain Number of thoſe Men, which have not the Seal of God in their Foreheads, Ch. ix. 4. will be ſlain or deſtroyed by the Gentiles above-mentioned. And as we conclude, the Remnant were affrighted, and gave Glory to the God of Heaven: that is, they will now embrace the true Faith, and become

become Members of the *New Jeruſalem.*

Ver. 14.

The Second Woe is paſt, and behold, the third Woe cometh quickly.

The above Sixth Trumpet's Voice now paſt is the ſecond Woe. And behold, the third Woe cometh quickly, (that is, in a few Years after the above Trouble,) which will conſiſt in the puniſhing and cleanſing of all the Kingdoms and Nations of Unbelief in the World, by ſubduing them to the Kingdom of Chriſt. Then ſhall the Sanctuary be cleanſed: for he muſt reign till he hath put all Things under his Feet, &c. 1 *Cor.* xv, 25. &c.

Ver. 15, *&c.*

V. 15. And the ſeventh Angel ſounded, and there were great Voices in

in Heaven, ſaying, The Kingdoms of this World are become the Kingdoms of our Lord, and of his Chriſt, and he ſhall reign for ever and ever. 16. And the four and twenty Elders, which ſat before God on their Seats, fell upon their Faces and worſhipped God. 17. Saying, we give thee Thanks, O Lord God Almighty, which art, and waſt, and art to come! becauſe thou haſt taken to thee thy great Power, and haſt reigned. 18. And the Nations were angry, and thy Wrath is come, and the Time of the Dead that they ſhall be judged, and that thou ſhouldſt give Reward unto thy Servants the Prophets and to the Saints, and to them that fear thy Name ſmall and great, and ſhouldeſt deſtroy them that deſtroy the Earth. 19. And the Temple of God was opened in Heaven, and there was ſeen in his Temple the Ark of his Teſtament: and there were

Lightnings, and Voices, and Thundrings, and great Hail.

As above, ver. 15. is the Seventh Trumpet's Voice: and now the Church will rejoice, becauſe the Kingdoms of Unbelief are ſubdued unto her, and to her Lord Chriſt, and he ſhall reign for ever and ever. This may be called the Marriage Supper of the Lamb.

And ver. 16, and 17. ſhew the near Concern of Joy and Gratitude of theſe Elders (the Apoſtles and Prophets,) for the Victory of the Church, and the univerſal Kingdom of Chriſt.

And ver. 18. ſheweth the Nations of Unbelief will now be angry, becauſe the Time of God's Wrath is come, when the Dead, (that is, the Unbelievers, *Jews*, *Pagans*, and *Hereticks*,) will be judged or puniſhed. And what will vex them moſt will be

be to ſee the holy Prophecies fulfilled, and the Reward now given to the Faithful, whoſe Lives they counted Madneſs, and their End to be without Honour; but they are full of Hope and Immortality. Therefore ſhall they ſay, *Hallelujah*! for the Lord God Omnipotent reigneth: true and righteous are his Judgments, for he hath judged the great Whore, which did corrupt the Earth with her Fornication, and hath avenged the Blood of his Servants at her Hand. And again they ſaid *Hallelujah*, &c. as in Ch. xix.

And ver. 19. ſheweth that the Myſtery of God is finiſhed, as in Ch. x. 7, and the Temple of God (that is, his Church Elect,) is open to all the World, and all his holy Laws and Covenants are ſeen and underſtood, and here his Judgments are made manifeſt. See Ch. xv. 4.

PART IV.

Chap. xii.

V. 1. And there appeared a great Wonder in Heaven, a Woman cloathed with the Sun, and the Moon under her Feet, and upon her Head a Crown of twelve Stars. 2. And ſhe being with Child, cried travelling in Birth, and pained to be delivered. 3. And there appeared another Wonder in Heaven, and behold a great red Dragon, having ſeven Heads, and ten Horns, and Seven Crowns upon his Head. 4. And his Tail drew the third Part of the Stars of Heaven, and did caſt them to the Earth: and the Dragon ſtood before the Woman which was ready to be delivered, for to devour her Child as ſoon as it was born. 5. And ſhe brought forth a Man Child, who was

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to rule all Nations with a Rod of Iron: and her Child was caught up unto God, and to his Throne. 6. And the Woman fled into the Wilderneſs, where ſhe hath a place prepared of God, that they ſhould feed her a Thouſand two Hundred and threeſcore Days. 7. And there was War in Heaven: *Michael* and his Angels fought againſt the Dragon, and the Dragon fought and his Angels; 8. And prevailed not, neither was their Place found any more in Heaven. 9. And the great Dragon was caſt out, that old Serpent, called the Devil and Satan, which deceiveth the whole World: he was caſt out into the Earth, and his Angels were caſt out with him. 10. And I heard a loud Voice, ſaying, Now is Salvation in Heaven and Strength, and the Kingdom of our God, and the Power of his Chriſt: for the Accuſer of our Brethren is caſt down, which accuſed

them before our God Day and Night. 11. And they overcame him by the Blood of the Lamb, and by the Word of their Teſtimony; and they loved not their Lives unto the Death. 12. Therefore rejoice, ye Heavens, and ye that dwell in them: Woe to the Inhabiters of the Earth and of the Sea! for the Devil is come down unto you, having great Wrath, becauſe he knoweth that he hath but a ſhort Space. 13. And when the Dragon ſaw that he was caſt into the Earth, he perſecuted the Woman which brought forth the Man Child. 14. And to the Woman were given two Wings of a great Eagle, that ſhe might fly into the Wilderneſs, into her Place; where ſhe is nouriſhed for a Time and Times, and half a Time, from the Face of the Serpent. 15. And the Serpent caſt out of his Mouth Water as a Flood after the Woman, that he might cauſe her to

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be carried away of the Flood. 16. And the Earth helped the Woman, and the Earth opened her Mouth, and ſwallowed up the Flood which the Dragon caſt out of his Mouth. 17. And the Dragon was wroth with the Woman, and went to make War with the Remnant of her Seed, which kept the Commandments of God, and the Teſtimony of Jeſus Chriſt.

Chap. 13.

V. 1. And I ſtood upon the Sand of the Sea, and ſaw a Beaſt riſe up out of the Sea, having ſeven Heads and ten Horns, and upon his Horns ten Crowns, and upon his Heads the Name of Blaſphemy. 2. And the Beaſt which I ſaw was like unto a Leopard, and his Feet were as the Feet of a Bear, and his Mouth as the Mouth of a Lion: and the Dragon gave him his Power and his Seat,

and great Authority. 3. And I ſaw one of his Heads as it were wounded to Death; and his deadly Wound was healed, and all the World wondered after the Beaſt. 4. And they worſhipped the Dragon that gave Power unto the Beaſt, and they worſhipped the Beaſt, ſaying, Who is like unto the Beaſt? who is able to make War with him? 5. And there was given unto him a Mouth ſpeaking great Things and Blaſphemies; and Power was given unto him to continue forty and two Months. 6 And he opened his Mouth in Blaſphemy againſt God, to blaſpheme his Name and his Tabernacle, and them that dwell in Heaven. 7. And it was given unto him to make War with the Saints, and to overcome them: and Power was given unto him over all Kindreds, and Tongues, and Nations. 8. And all that dwell upon the Earth ſhall worſhip him, whoſe Names are not written in the

Book

Book of Life of the Lamb ſlain from the Foundation of the World. 9. If any have an Ear let him hear. 10. He that leadeth into Captivity ſhall go into Captivity, he that killeth with the Sword muſt be killed with the Sword: here is the Patience and the Faith of the Saints.

V. 11. And I beheld another Beaſt coming up out of the Earth, and he had two Horns like a Lamb, and he ſpake as a Dragon. 12. And he exerciſeth all the Power of the firſt Beaſt before him, and cauſeth the Earth and them which dwell therein to worſhip the firſt Beaſt, whoſe deadly Wound was healed. 13. And he doth great Wonders, ſo that he maketh Fire come down from Heaven on the Earth in the Sight of Men. 14. And he deceiveth them that dwell on the Earth by the Means of thoſe Miracles which he had Power to do in the Sight of the Beaſt, ſaying to them which dwell on the Earth,

that

that they ſhould make an Image to the Beaſt which had a Wound by a Sword, and did live. 15. And he had Power to give Life unto the Image of the Beaſt, that the Image of the Beaſt ſhould both ſpeak, and cauſe that as many as would not worſhip the Image of the Beaſt ſhould be killed. 16. And he cauſeth all, both ſmall and great, rich and poor, free and bond, to receive a Mark in their Right-hand, or in their Foreheads. 17. And that no Man might buy or ſell, ſave he that had the Mark or the Name of the Beaſt, or the Number of his Name. 18. Here is Wiſdom: let him that hath underſtanding count the Number of the Beaſt, for it is the Number of a Man; and his Number is ſix Hundred threeſcore and Six.

As to the 12th and 13th Chapters, as above, I can ſay but very little

little to my Satisfaction. Theſe Words ſeem to be cloſed up and ſealed till the End of Time: the Prophet *Daniel* muſt be firſt underſtood, and that will not be until the End of the Days, &c. *Dan.* 12. v. 9--13.

As to the 12th Chapter, ver. 1ſt. and 2d. this Woman may repreſent the Church of God from the Beginning to the End of this World: and the great red Dragon, having ſeven Heads, &c. may repreſent ſo many Heads or Powers of Unbelief and Hereſy in the ſeveral Ages of the Church. His laſt Head (that is, his Tail,) I think is diſcovered and ſlain, Ch. ix. with all his Army of Locuſts, &c. Therefore rejoice, ye Heavens, and ye that dwell in them, &c.

As to this Sea Monſter, having ſeven Heads, &c. Ch. xiii. to whom the Dragon gave his Seat, &c. and his Brother Hypocrite with lamb-like Look, &c. his Number will diſcover

ver him to the World: and I think he is near of kin to the Red Dragon, as above, but he muſt be killed with the Sword of God's Word.

Chap. xiv. ver. 1, &c.

V. 1. And I looked, and lo, a Lamb ſtood on Mount *Sion*, and with him an Hundred and forty and four Thouſand, having his Father's Name written in their Foreheads. 2. And I heard a Voice from Heaven as the Voice of many Waters, and as the Voice of a great Thunder; and I heard the Voice of Harpers harping with their Harps. 3. And they ſung as it were a new Song before the Throne, and before the four Beaſts and Elders: and no Man could learn that Song but the Hundred and forty and four Thouſand, which were redeemed from the Earth. 4. Theſe are they which were not defiled with Women, for they are Vir-

Virgins, theſe are they which follow the Lamb whitherſoever he goeth: theſe were redeemed from among Men, being the Firſt-fruits unto God and to the Lamb. 5. And in their Mouth was found no Guile; for they are without Fault before the Throne of God.

Here the Evangeliſt had a glorious View of the Church Triumphant: for he ſaw Chriſt, the Holy Lamb of God, ſtanding on Mount *Sion*, with the complete Number of His Elect at His Right Hand, ſealed in their Foreheads; or the true Chriſtian Church eſtabliſhed under Chriſt their King, deſcribed by an Hundred and forty four Thouſand, equal in Number to thoſe that were ſealed, Ch. vii.

And as above, ver. 2. he heard a Voice from Heaven as the Voice of many Waters, &c. and they ſung as

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it were a new Song before the Throne, &c. This new Song is an Expoſition of the prophetick Word of God and this Revelation, which the pure Elect Church will well underſtand when the Books are open, Ch. x. 2. and none ſo well as they: and they will ſay, *Allelujah*, &c. as in Ch. xix. 1, &c. See *Iſai.* xxx. 29. *Pſ.* xcvi.

And it is further ſaid, ver. 4. Theſe are they which were not defiled with Women, &c. that is, they were not corrupted with falſe Doctrine, nor defiled with blaſphemous Tenets or heretical Opinions: they did not go a Whoring after other Gods, nor were they guilty of ſpiritual Fornication. They held faſt their Integrity, and kept themſelves unſpotted from the World: their Virgin Hearts knew no Sin, for they follow the Lamb whitherſoever he goeth; that is, they follow his divine Precepts, and the

ſacred

ſacred Inſtitutions commanded in his Holy Goſpel. And as it is ſaid, Theſe were redeemed from among Men, &c. it ſeemeth to comprehend the whole Number of the Elect, all the Faithful: for theſe were the Firſt-fruits unto God, and unto the Lamb, and in their Mouths was found no Guile, &c.

Furthermore it is here neceſſary to enquire where Mount-*Sion*, the Holy City lieth, and who are the Elect People of God. *Pſ.* xlviii. 1. Mount *Sion* lieth Northward, (in the Sides of the North:) it is fair in Situation, it is the Joy of the whole Earth, and the City of the great King. God is well known in her Palaces for a ſure Refuge, &c. Again, Out of Sion, the Perfection of Beauty, God ſhineth clearly, &c. See *Pſ.* l. 2. *Iſa.* iv. 3. &c. *Pſ.* xcix. 2.

This Holy Mountain will be diſcovered to the World when the King

of

of *Tyrus* is taken out of the Way, and all his Bones are broken by the Sea, &c. *Ezek.* xxviii. 1, &c.

Ver. 6, &c.

V. 6. And I ſaw another Angel fly in the midſt of Heaven, having the everlaſting Goſpel to preach unto them that dwell on the Earth, and to every Nation and Kindred, and Tongue, and People. 7. Saying with a loud Voice, Fear God, and give Glory to him, for the Hour of his Judgments is come: and worſhip him that made Heaven and Earth, and the Sea, and the Fountains of Water.

This everlaſting Goſpel (which is alſo called the everlaſting Covenant,) I believe is the pure Chriſtian Faith that abideth the Fire, and this Revelation: whereby all the World will now be loudly warned to fear God, and give Glory to him, &c. and to acknow-

acknowledge the Divinity of Jeſus, the Son of *Mary*.

Ver. 8.

And there followed another Angel, ſaying, *Babylon* is fallen, is fallen, that great City! becauſe ſhe made all Nations drink of the Wine of the Wrath of her Fornication.

This other Angel or Meſſenger is a Perſon which cometh to certify the Church, that *Babylon*, that great City is now fallen, (*Rome* is fallen,) becauſe of her Cruelty and Wickedneſs.

Ver. 9, &c.

V. 9. And the third Angel followed them, ſaying with a loud Voice, If any Man worſhip the Beaſt and his Image, and receive his Mark in his Forehead, or in his Hand, 10. The ſame ſhall drink of the Wine of the

Wrath of God, which is poured out without Mixture into the Cup of his Indignation, and he ſhall be tormented with Fire and Brimſtone in the Preſence of the holy Angels, and in the Preſence of the Lamb. 11. And the Smoke of their Torment aſcendeth up for ever and ever; and they have no Reſt Day nor Night, who worſhip the Beaſt and his Image, and whoſoever receiveth the Mark of his Name. 12. Here is the Patience of the Saints: here are they that keep the Commandments of God, and the Faith in Jeſus.

Here a third Angel or Meſſenger proclaimeth with a loud Voice, ſaying, If any Man worſhip the Beaſt and his Image, and receive his Mark, *&c.* That is, If any Man hereafter followeth the Precepts and falſe Doctrine of the Beaſt that came out of the Bottomleſs Pit, or worſhippeth his Image in any Shape, he muſt expect

pect no Mercy: for this is a Sin againſt Knowledge and clear Revelation, after God hath manifeſted his everlaſting Goſpel. Therefore he who ſinneth againſt the Holy Ghoſt he ſhall never be forgiven, &c. See St. *Jude*'s Epiſtle. Herein are ſeen the Faith, Virtue, and Patience of the Saints, in that they hold faſt their Integrity, and keep the Commandments of God, and the Faith in Jeſus, according to the Truth of his Holy Goſpel.

Ver. 13.

And I heard a Voice from Heaven, ſaying unto me, Write, bleſſed are the Dead which die in the Lord, from henceforth: yea, ſaith the Spirit, that they may reſt from their Labours, and their Works do follow them.

Again St. *John* is commanded to certify, that they are for ever bleſt

that die in this Faith ; for they ſhall reſt from their Labours, and their Works ſhall be rewarded with Reſt and Immortality.

Ver. 14, &c.

V. 14. And I looked, and behold, a white Cloud, and upon the Cloud one ſat like unto the Son of Man, having on his Head a golden Crown, and in his Hand a ſharp Sickle. 15. And another Angel came out of the Temple, crying with a loud Voice to him that ſat on the Cloud, Thruſt in thy Sickle and reap: for the Time is come for thee to reap, for the Harveſt of the Earth is ripe. 16. And he that ſat on the Cloud thruſt in his Sickle on the Earth, and the Earth was reaped.

I believe that by the reaping of the Earth is here ſignified the cutting off the Court without the Temple, or the

the principal Part of thoſe Schiſmaticks, Unbelievers, Arians, Deiſts, and Hereticks; and the gathering the pure Wheat into God's Barn. For the Son of Man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom all Things that offend, &c. Then ſhall the Juſt Men ſhine as the Sun in the Kingdom of their Father. He that hath Ears to hear let him hear. *Matth.* xiii. v. 41--43.

Ver. 17, &c.

V. 17. And another Angel came out of the Temple which is in Heaven, he alſo having a ſharp Sickle. 18. And another Angel came out from the Altar which had Power over Fire, and cried with a loud Cry to him which had the ſharp Sickle, ſaying, Thruſt in thy ſharp Sickle, and gather the Cluſters of the Vine of the Earth, for her Grapes are fully ripe. 19. And the Angel thruſt in his

Sickle into the Earth, and gathered the Vine of the Earth, and caſt it into the great Wine-preſs of the Wrath of God. 20. And the Wine-preſs was trodden without the City, and Blood came out of the Wine-preſs even unto the Horſes Bridles, by the Space of a Thouſand and ſix Hundred Furlongs.

By reaping of the Vine of the Earth is ſignified the Reaping of the Vineyard of Antichriſt, the Papal Church: for her Grapes are fully ripe; that is, the Fulneſs of her Iniquities is accompliſhed, and ready for the juſt Vengeance of God. And the Wine-preſs was trodden without the City; that is, by the Eaſtern Princes, &c.

PART

PART V.

Chap. 15, ver. 1.

And I ſaw another Sign in Heaven great and marvellous, ſeven Angels, having the ſeven laſt Plagues; for in them is filled up the Wrath of God.

The ſeven laſt Plagues are the laſt Judgments, which fall chiefly on the Wicked and Unbelievers in all Ages; the ſeventh Vial being the laſt great Overthrow of Unbelief.

Ver. 2, &c.

V. 2. And I ſaw as it were a Sea of Glaſs, mingled with Fire, and them that had gotten the Victory over the Beaſt, and over his Image, and over his Mark, and over the Number of his Name, ſtand on the Sea of Glaſs, having the Harps of God. 3. And they ſing the Song of *Moſes*, the

Servant of God, and the Song of the Lamb, ſaying, Great and marvellous are thy Works, Lord God Almighty, juſt and true are thy Ways, Thou King of Saints! 4. Who ſhall not fear thee, O Lord, and glorify thy Name, for thou only art Holy? for all Nations ſhall come and worſhip before thee, for thy Judgments are made manifeſt.

This Sea of Glaſs, mingled with Fire, I believe is this Revelation and the Prophecies of the Old Teſtament, which now will be clear and extenſive: but they are as it were mingled with Fire, becauſe they import not only Victory and Triumph to the Saints, but Judgment and Indignation to the Wicked. And whereas they only who had gotten the Victory over the Beaſt, *&c.* are ſaid to ſtand on it, having the Harps of God, and ſinging the Song of *Moſes*, and the Song of the Lamb, ſaying, Great and mar-

marvellous are thy Works, Lord God Almighty, &c. it doth ſignify that only the true Believers who have kept the Faith, and gotten the Victory over the Beaſt, and over his Image, &c. can underſtand it, having the Harps of God, or a clear Underſtanding of the prophetick Songs of *David*, *Iſaiah*, &c. For theſe Prophets have already compoſed Songs of Praiſe for the Church Triumphant: which Songs are agreeable to that of *Moſes*, when the *Egyptians* were overthrown in the Red Sea, and may be called the Harps of God, and a new Song, &c. *Pſ.* xcviii. See Ch. xiv. 2, 3. And thus *Dan.* Ch. xii. 10. Many ſhall be purified, made white and tried, but the Wicked ſhall do wickedly: and none of the Wicked ſhall underſtand, but the Wiſe ſhall underſtand. And thus the Royal *Pſalmiſt*, The Secret of the Lord is among them that fear him, and he will

will ſhew them his Covenant. *Pſ.* XXV. 13.

Ver. 5, *&c.*

V. 5. And after that I looked, and behold, the Temple of the Tabernacle of the Teſtimony in Heaven was open. 6. And the ſeven Angels came out of the Temple, having the ſeven Plagues, cloathed in pure and white Linen, and having their Breaſts girded with golden Girdles. 7. And one of the four Beaſts gave unto the ſeven Angels ſeven golden Vials full of the Wrath of God, who liveth for ever and ever. 8. And the Temple was filled with Smoke from the Glory of God, and from his Power; and no Man was able to enter into the Temple till the ſeven Plagues of the ſeven Angels were fulfilled.

As above, ver. 5. St. *John* had a clear View of the Holy City, the

New

New Jeruſalem, here called the Temple of the Tabernacle of the Teſtimony in Heaven; for in this Temple (that is, God's Elect Church,) is ſeen the Ark of his Teſtament, *&c.* as above Ch. xi. 19. But this cannot be until God's Judgments are made manifeſt, called the ſeven laſt Plagues, or the Vials of the Wrath of God. Ch. xvi. 1. See *Jer.* xxv. 1, *&c.*

Chap. xvi. Ver. 1.

And I heard a great Voice out of the Temple, ſaying to the ſeven Angels, Go your ways, and pour out the Vials of the Wrath of God upon the Earth.

This divine Commiſſion is to be ſeen in the Prophets *Iſaiah*, *Jeremiah*, &c. and ſome of theſe laſt Plagues are deſcribed in the Trumpets and Seals, but not all of them, as will be made manifeſt.

Ver.

Ver. 2.

And the firſt went and poured out his Vial upon the Earth, and there fell a noiſome and grievous Sore upon the Men which had the Mark of the Beaſt, and upon them which worſhipped his Image.

* The firſt Vial is a grievous Puniſhment upon the Men which had the Mark of the Beaſt, &c. Theſe Men I take to be the Ungodly before the Flood, who did follow the Way of *Cain*, and worſhipped his Image, that is, intermarried with the wicked Race of Men. This I take to be agreeable to the firſt Trumpet: but what

* This I think may further ſignify the general Condemnation and Extinction of the firſt Race of Men: for as all Men that receive the Mark of the Antichriſtian Beaſt are to be wiped and expunged out of God's Book, ſo was this Race of Men condemned by God, and totally blotted and expunged out of the World, except *Noah* and his Family.

See the Note on the ſecond Trumpet.

what the Puniſhment was is not certain. See *Wiſd.* x. 3, *&c.*

Ver. 3.

V. 3. And the ſecond Angel poured out his Vial upon the Sea, and it became as the Blood of a dead Man, and every living Soul died in the Sea.

* The Second laſt Plague, or Vial of God's Wrath, was poured out upon the Sea; that is, upon the World of the Ungodly in the ſecond Thouſand Year; (for theſe Men are called the Waters under Heaven, or Seas, *Gen.* i. 9.) by which all the Wicked who inherited the Curſe were cut off by the Flood of Waters: for every living Soul died in the Sea; that is, all the Wicked, who are here called Seas, for only juſt *Noah* and his Family were preſerved alive.

* See the Note on the ſecond Trumpet.

Compare this Vial with the ſecond Trumpet.

Ver. 4, &c.

V. 4. And the third Angel poured out his Vial upon the Rivers and Fountains of Water, and they became Blood. 5. And I heard the Angel of the Waters ſay, Thou art righteous, O Lord, which art, and waſt, and ſhalt be, becauſe thou haſt judged thus. 6. For they have ſhed the Blood of Saints and Prophets; and thou haſt given them Blood to drink, for they are worthy. 7. And I heard another out of the Altar ſay, Even ſo, Lord God Almighty! true and righteous are thy Judgments!

As above, ver. 4, &c. is the third Vial, and the laſt Plague to fill up the Wrath of God. It is poured out upon the Rivers and Fountains of Waters; that is, upon the Tabernacle

cle of *Moſes*, or the whole Nation of the *Jews*: and as it is their laſt Plague, ſo it was their Deſtruction and Deſolation by the *Romans*. Thus they became Blood: for here St. *John* heard the Angel of the Waters, and another out of the Altar, (by which are meant the Miniſters of the Law and the Goſpel,) give Teſtimony, ſaying, Thou art righteous, O Lord, becauſe thou haſt judged thus.

Ver. 8, *&c.*

V. 8. And the fourth Angel poured out his Vial upon the Sun, and Power was given unto him to ſcorch Men with Fire. 9. And Men were ſcorched with great Heat, and blaſphemed the Name of God, which hath Power over theſe Plagues, and they repented not to give him Glory.

And now, Ver. 8, 9. the glorious Sun muſt ſuffer Perſecution, and drink

drink of the Cup of Wrath. He muſt be eclipſed for a Time, and become black as Sackcloth of Hair, &c. as in the ſixth Seal; and the Beaſt that cometh out of the Bottomleſs Pit, ſhall overcome him and kill him, &c. yet he will ſtand upon his Feet again, and vanquiſh all his Enemies. See Ch. xi. 11. and ix. 2. and xix. 17.

This Sun repreſenteth the pure reformed Church of Chriſt, and this is her laſt Plague to fill up the Wrath of God; therefore it muſt be terrible for a Time. But Power is given unto her to ſcorch Men with Fire, &c. agreeable to what is ſaid above, Ch. xi. 1, &c. For if any Man will hurt her, Fire proceedeth out of her Mouth, and devoureth her Enemies, &c. that is, ſhe will conſume their helliſh Poiſon, or damnable Hereſies with the Fire of God's Word.

And as it followeth, They repented not to give him Glory. See Ch. ix.

ix. 20. We may call this Vial the Harveſt of the Earth, or the fifth Trumpet.

Ver. 10, &c.

V. 10. And the fifth Angel poured out his Vial upon the Seat of the Beaſt: and his Kingdom was full of Darkneſs, and they gnawed their Tongues for Pain; 11. And blaſphemed the God of Heaven becauſe of their Pains and their Sores, and repented not of their Deeds.

This fifth Vial is poured out upon the Seat of the Beaſt, &c. This Beaſt is Antichriſt, or the Papal Church. And as it is ſaid his Kingdom was full of Darkneſs, &c. and they blaſphemed the God of Heaven, &c. it is plain this Kingdom of Antichriſt will ſtill continue in Impenitency, as is mentioned above, Ch. ix.

20. For they repented not of their Deeds.

Woe to the Nations that riſe up againſt my Kindred! the Lord Almighty will take Vengeance of them in the Day of Judgment, in ſending Fire and Worms upon their Fleſh: and they ſhall feel them, and weep for ever. *Judith*, xvi. 17. See *Jude*'s Epiſtle. This Vial is the Reaping of the Vine of the Earth. Ch. xiv. 18.

Ver. 12.

And the ſixth Angel poured out his Vial upon the great River *Euphrates*: and the Waters thereof were dried up, that the Way of the Kings of the Eaſt might be prepared.

This is the ſixth Vial, and the laſt Plague on the great River *Euphrates*, that is, on the *Mahometan* Empire,

Empire, &c. ſaid to be bound in this River. *Rev.* ix. 14.

This is a Sea Monſter, and we will call him the *Leviathan*, &c. For he is a King over all the Children of Pride, &c. *Job.* xli. 25. This Kingdom of Darkneſs then muſt be dried up, reformed, or vanquiſhed, when this Judgment is poured out upon her, to prepare the Way for the Kings of the Eaſt. Thoſe Kings of the Eaſt I believe are the *Jews*, and alſo all the other unbelieving Nations may be here underſtood: for this great Judgment will make Way for the Return of the *Jews* and *Gentiles*, &c. to the Kingdom and Church of Chriſt, and for the reigning of the Saints in Glory, that the Knowledge of the Lord may cover the Earth as the Waters cover the Sea. *Hab.* ii. 14. In that Day the Lord, with his ſore and great and mighty Sword, ſhall viſit *Leviathan*, that piercing Ser-

pent, even *Leviathan* that crooked Serpent, and he ſhall ſlay the Dragon that is in the Sea. *Iſai.* xxvii. 1.

Ver. 13, *&c.*

V. 13. And I ſaw three unclean Spirits like Frogs come out of the Mouth of the Dragon, and out of the Mouth of the Beaſt, and out of the Mouth of the falſe Prophet. 14. For they are the Spirits of Devils working Miracles, which go forth unto the Kings of the Earth, and of the whole World, to gather them to the Battle of that great Day of God Almighty. 15. Behold, I come as a Thief: bleſſed is he that watcheth and keepeth his Garments, leſt he walk naked, and they ſee his Shame. 16. And he gathered them together into a Place, called in the *Hebrew* Tongue *Armageddon.*

Theſe three unclean Spirits are the ſhattered Remains of *Rome*, for they proceed out of the Mouth of the Dragon, and out of the Mouth of the Beaſt, and out of the Mouth of the falſe Prophet. Theſe three Confederates in Iniquity are the three Beaſts mentioned above, Ch. xii. and xiii. the laſt of which, having two Horns like a Lamb, is the falſe Prophet above-mentioned: for it is ſaid, Ch. xiii, xiv. that he deceiveth them that dwell on the Earth by the Means of his Miracles, *&c.* He is alſo the little Horn mentioned by *Daniel*. Ch. vii. 8.

And as it followeth, ver. 14. For they are the Spirits of Devils working Miracles, which go forth to the Kings of the Earth, *&c.* This is the Gathering together of *Gog* and *Magog*, as is more particularly mentioned in Ch. xx. 8, *&c.* But bleſſed is he that watcheth, and keepeth his

Garments; leſt he walk naked and they ſee his Shame. See *Rev.* iii. 18.

Theſe wicked Spirits and their Followers are thoſe corrupt Trees, twice dead and plucked up by the Roots: they are wandring Stars, to whom is reſerved the Blackneſs of Darkneſs for ever, &c. as is mentioned by St. *Jude*.

Ver. 17, &c.

V. 17. And the ſeventh Angel poured out his Vial into the Air; and there came a great Voice out of the Temple from the Throne, ſaying, It is done. 18. And there were Voices and Thunders and Lightnings; and there was a great Earthquake, ſuch as was not ſince Men were upon the Earth, ſo mighty an Earthquake and ſo great. 19. And the great City was divided into three Parts, and the Cities of the Nations fell:

fell: and great *Babylon* came in Remembrance before God, to give unto her the Cup of the Wine of the Fierceneſs of his Wrath. 20. And every Iſland fled away, and the Mountains were not found. 21. And there fell upon Men a great Hail out of Heaven, every Stone about the Weight of a Talent: and Men blaſphemed God becauſe of the Plague of Hail, for the Plague was exceeding great.

As above, ver. 17. *&c.* is the ſeventh and laſt Vial to fill up the Wrath of God: and there came a great Voice out of the Temple of Heaven from the Throne, ſaying, It is done, *&c.* and great *Babylon* came in Remembrance before God, to give unto her the Cup of the Wine of the Fierceneſs of his Wrath, *&c.* And there fell upon Men a great Hail out of Heaven, *&c.* And the Smoke of their Torment aſcendeth up for ever and ever,

&c. Rev. xiv. 11. This is the Battle of *Armageddon*, and the Deſtruction of the Multitude of *Gog* and *Magog*, as it is deſcribed, *Rev.* xx. 8, *&c.*

PART VI.

Chap. xvii.

V. 1. And there came one of the ſeven Angels which had the ſeven Vials, and talked with me, ſaying unto me, Come hither, I will ſhew unto thee the Judgment of the great Whore, that ſitteth upon many Waters. 2. With whom the Kings of the Earth have committed Fornication, and the Inhabitants of the Earth have been made drunk with the Wine of her Fornication. 3. So he carried me away in the Spirit into the Wilderneſs, and I ſaw a Woman ſit upon a ſcarlet coloured Beaſt, full of

of Names of Blaſphemy, having ſeven Heads and ten Horns. 4. And the Woman was arrayed in purple and ſcarlet Colour, and decked with Gold and precious Stones and Pearls, haveing a golden Cup in her Hand full of Abominations, and Filthineſs of her Fornication. 5. And upon her Forehead was a Name written, Myſtery: *Babylon* the Great, the Mother of Harlots, and Abominations of the Earth. 6. And I ſaw the Woman drunken with the Blood of the Saints, and with the Blood of the Martyrs of Jeſus: and when I ſaw her I wondred with great Admiration. 7. And the Angel ſaid unto me, Wherefore didſt thou marvel? I will tell thee the Myſtery of the Woman, and of the Beaſt that carrieth her, which hath ſeven Heads and ten Horns. 8. The Beaſt that thou ſaweſt was and is not, and ſhall aſcend out of the bottomleſs Pit, and go into Perdition;

Perdition: and they that dwell on the Earth ſhall wonder (whoſe Names are not written in the Book of Life from the Foundation of the World,) when they behold the Beaſt that was and is not, and yet is. 9. And here is the Mind which hath Wiſdom. The ſeven Heads are ſeven Mountains, on which the Woman ſitteth: they are alſo ſeven Kings. 10. Five are fallen, and one is, and the other is not yet come: and when he cometh he muſt continue a ſhort Space. 11. And the Beaſt that was and is not, even he is the Eighth, and is of the Seven, and goeth into Perdition. 12. And the ten Horns which thou ſaweſt are ten Kings, which have received no Kingdom as yet; but ſhall receive Power as Kings at one Hour with the Beaſt. 13. Theſe have one Mind, and ſhall give their Power and Strength unto the Beaſt. 14. Theſe ſhall make War with the

Lamb:

Lamb: and the Lamb ſhall overcome them, for he is Lord of Lords, and King of Kings, and they that are with him are called and choſen, and faithful. 15. And he ſaith unto me, The Waters which thou ſaweſt where the Whore ſitteth, are Peoples and Multitudes, and Nations and Tongues. 16. And the ten Horns which thou ſaweſt upon the Beaſt, theſe ſhall hate the Whore, and ſhall make her deſolate and naked, and ſhall eat her Fleſh, and burn her with Fire. 17. For God hath put in their Hearts to fulfil his Will, and to agree and give their Kingdom to the Beaſt, until the Words of God ſhall be fulfilled. 18. And the Woman which thou ſaweſt is that great City which reigneth over the Kings of the Earth.

As above, this Woman cloathed in purple and ſcarlet Colour, and decked

decked with Gold, &c. called Myſtery, *Babylon* the Great, &c. is Antichriſt. And ſhe ſat upon ſeven Mountains or Kingdoms, called ſeven Heads: the laſt Head ſhall aſcend out of the bottomleſs Pit, and go into Perdition. This Head I think is deſcribed above, but the Lamb ſhall overcome him, as in Ch. xix. 11, &c. and his ten Confederate Kingdoms ſhall deſtroy him, or make him deſolate at the Time appointed*.

Ch. xviii.

V. 1. And after theſe Things I ſaw another Angel come down from Heaven, having great Power; and the Earth was lightened with his Glory. 2. And he cried mightily with a ſtrong Voice, ſaying, *Babylon* the Great is fallen, is fallen! and is become the Habitation of Devils, and the Hold of every foul Spirit, and

a

* See Chap. xii. and xiii.

a Cage of every unclean and hateful Bird. 3. For all Nations have drunk of the Wine of the Wrath of her Fornication; and the Kings of the Earth have committed Fornication with her, and the Merchants of the Earth are waxen rich with the Abundance of her Delicacies. 4. And I heard another Voice from Heaven, ſaying, Come out of her, my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues. 5. For her Sins have reached unto Heaven, and God hath remembred her Iniquities. 6. Reward her even as ſhe hath rewarded you, and double unto her Double, according to her Works: in the Cup which ſhe hath filled fill to her double. 7. How much ſhe hath glorified herſelf and lived deliciouſly, ſo much Torment and Sorrow give her; for ſhe ſaith in her Heart, I ſit a Queen, and am no Widow, and ſhall ſee no Sorrow.

Sorrow. 8. Therefore ſhall her Plagues come in one Day, Death and Mourning and Famine; and ſhe ſhall be utterly burnt with Fire, for ſtrong is the Lord who judgeth her. 9. And the Kings of the Earth, who have committed Fornication, and lived deliciouſly with her, ſhall bewail her and lament for her, when they ſhall ſee the Smoke of her burning. 10. Standing afar off for the Fear of her Torment, ſaying, Alaſs that great City *Babylon!* that mighty City! for in one Hour is thy Judgment come. 11. And the Merchants of the Earth ſhall weep and mourn over her; for no Man buyeth her Merchandiſe any more. 12. The Merchandiſe of Gold and Silver, and precious Stones and of Pearls, and fine Linnen, and Purple, and Silk, and Scarlet, and of all Manner of Thyne Wood, and all Manner of Veſſels of Ivory, and all Manner of Veſſels of moſt precious Wood,

Wood, and of Braſs and Iron, and Marble. 13. And Cinnamon, and Odours, and Ointments, and Frankincenſe, and Wine and Oil, and fine Flour and Wheat, and Beaſts and Sheep, and Horſes, and Chariots, and Slaves and Souls of Men. 14. And the Fruits that thy Soul luſted after are departed from thee, and all Things which were dainty and goodly are departed from thee, and thou ſhalt find them no more at all. 15. And the Merchants of theſe Things, which were made rich by her, ſhall ſtand afar off for the Fear of her Torment, weeping and wailing, 16. And ſaying, Alas! Alas! that great City! that was cloathed in fine Linnen, and Purple and Scarlet, and deoked with Gold and precious Stones and Pearls! 17. For in one Hour ſuch great Riches are come to nought! And every Ship-maſter, and all the Company in Ships and Sailors,

and

and as many as trade by Sea, ſtood afar off. 18. And cried when they ſaw the Smoke of her Burning, ſaying, What City is like unto this great City! 19. And they caſt Duſt on their Heads, and cried weeping and wailing, ſaying, Alas! Alas! that great City! wherein were made rich all that had Ships in the Sea, by Reaſon of her Coſtlineſs, for in one Hour is ſhe made deſolate. 20. Rejoice over her, thou Heaven, and ye holy Apoſtles and Prophets; for God hath avenged you on her. 21. And a mighty Angel took up a Stone like a great Mill-ſtone, and caſt it into the Sea, ſaying, Thus with Violence ſhall that great City of *Babylon* be thrown down, and ſhall be found no more at all. 22. And the Voice of Harpers and Muſicians, and of Pipers and Trumpeters, ſhall be heard no more at all in thee: and no Craftſman, of whatſoever Craft he be,

ſhall

ſhall be found any more in thee, and the Sound of a Mill-ſtone ſhall be heard no more at all in thee. 23. And the Light of a Candle ſhall ſhine no more at all in thee, and the Voice of the Bridegroom and of the Bride ſhall be heard no more at all in thee: for thy Merchants were the great Men of the Earth, for by thy Sorceries were all Nations deceived. 24. And in her was found the Blood of the Prophets and of Saints, and of all that were ſlain upon the Earth.

As above, Ch. xvii. we have a particular and ſpecial Account of Great *Babylon*, the Myſtery of the Woman, and the Beaſt whereon ſhe ſat, *&c.* ſo here, as above, Ch. xviii. St. *John* ſaw another Angel, having great Power, ſaying, *Babylon* the Great is fallen, is fallen, *&c.* This Angel

or Meſſenger, I think is deſcribed above, Ch. xiv. 8.

Again, ver. 4, &c. St. *John* heard another Voice, ſaying, Come out of her, my People, &c. This other Meſſenger or Voice from Heaven I think is alſo deſcribed above, Ch. xiv. v. 9.--11. For, as I apprehend, there will be two or three Perſons at leaſt concerned in the Diſcovery of this Myſtery, each one in his Day at the Time and Times appointed: ſo then this whole Myſtery muſt not all be known at once: many ſhall run to and fro, and Knowledge ſhall be increaſed, &c. *Dan.* xii. 4.

Furthermore I beg leave to add ſome Prophecies out of Holy Writ, and refer my Reader to others of the like Authority, for the better Explanation and Manifeſtation of the Judgment of the great Whore, called Myſtery, *Babylon* the Great, &c. For ſurely the Lord God will do nothing but

but he revealeth his Secret to his Servants the Prophets. *Amos* iii. 7. And this may be ſufficient on this Head.

Thus *Jer.* l. 29. and li. 6, 13, 63. Call up the Archers againſt *Babel*, all ye that bend the Bow, beſiege it round about, let none thereof eſcape: recompenſe her according to her Works, &c. Flee out of the midſt of *Babel*, and deliver every Man his Soul: be not deſtroyed in her Iniquity, for this is the Time of the Lord's Vengeance, &c. O thou that dwelleſt upon many Waters, abundant in Treaſures! thy End is come, even the End of thy Covetouſneſs, &c. And when thou haſt made an End of reading this Book, thou ſhalt bind a Stone to it, and caſt it in the midſt of *Euphrates*, and ſay, Thus ſhall *Babel* be drowned, and ſhall not riſe, &c.

Thus *Iſ.* xlvii. 1. ix. 15. Come down and ſit in the Duſt, O Virgin

Daughter of *Babel:* ſit on the Ground, there is no Throne, &c. Theſe two Things ſhall come to thee ſuddenly in one Day, the Loſs of Children and Widowhood; they ſhall come upon thee in their Perfection, for the Multitude of thy Divinations, &c. Thus ſhall they ſerve thee with whom thou haſt wearied thyſelf, even thy Merchants from thy Youth: every one ſhall wander to his own Quarter, none ſhall ſave thee, &c. Behold I will ſtir up the *Medes* againſt thee, which ſhall not regard Silver, &c. And *Babel*, the Glory of Kingdoms, the Beauty and Pride of the *Chaldeans*, ſhall be as the Deſtruction of God in *Sodom* and *Gomorrha*. Iſa. xiii. 17. 19. See alſo Ch. xxxiv.

Again, to return back to *Jeremy*, we find the Prophet remarkably denounceth the ſame Judgment againſt *Edom* which he doth againſt *Babel*, in

in almoſt the very ſame Words: and *Edom* is *Eſau*, and *Eſau* is the Papal Church. Thus *Jeremiah* concerning *Babel*, Ch. l. 44, &c. Behold he ſhall come up like a Lion from the Swelling of *Jordan* unto the ſtrong Habitation: for I will make *Iſrael* to reſt, and I will make them to haſte away from her; and who is a choſen Man that I may appoint againſt her? for who is like me, and who will appoint me the Time? and who is the Shepherd that will ſtand before me? Therefore hear the Counſel of the Lord that he hath deviſed againſt *Babel*, and his Purpoſe that he hath conceived againſt the Land of the *Chaldeans*: ſurely the leaſt of the Flock ſhall draw them out, ſurely he ſhall make their Habitation deſolate with them. At the Noiſe of the Winning of *Babel* the Earth is moved, and the Cry is heard among the Nations. The

King of *Babel* hath heard the Report of them, &c. Sorrow came upon him as of a Woman in Travail.

And thus, ſpeaking of *Edom*, Ch. xlix. 19, &c. Behold, he ſhall come up like a Lion from the Swelling of *Jordan* unto the ſtrong dwelling Place: for I will make *Iſrael* to reſt, even I will make him to haſte away from her, and who is a choſen Man that I may appoint againſt her? for who is like me, and who will appoint me the Time? and who is the Shepherd that will ſtand before me? Therefore hear the Counſel of the Lord which he hath deviſed againſt *Edom*, and his Purpoſe that he hath conceived againſt the Inhabitants of *Teman*, (or *Eſau*, our Elder Brother;) ſurely the leaſt of the Flock (the Reformed Church,) ſhall draw them out, ſurely he ſhall make their Habitations deſolate with them. The Earth is moved at the Noiſe of their Fall,

Fall, the Cry of their Voice is heard in the Red Sea, (among the Infidels.) At that Day ſhall the Heart of the ſtrong Men of *Edom* be, as the Heart of a Woman in Travail.

Again, Ch. xlix. 16, *&c.* Though thou ſhouldeſt make thy Neſt as high as the Eagle, I will bring thee down from thence, ſaith the Lord. Alſo *Edom* ſhall be deſolate, *&c.* as in the Overthrow of *Sodom* and *Gomorrha*, &c. ſaith the Lord: no Man ſhall dwell there, neither ſhall the Sons of Men remain in it. And again, thus ſpeaking of *Babel*, Ch. l. 40. As God deſtroyed *Sodom* and *Gomorrha*, with the Places thereof near, ſaith the Lord; ſo ſhall no Man dwell there, neither ſhall the Son of Man remain therein.

See alſo the Prophet *Ezekiel* concerning the King of *Tyrus*, Ch. xxvi. and xxvii. and xxviii.. *Iſa.* xxiii. For he is the anointed Cherub that co-

vereth, &c. that is, the firſt Chriſtian Church. For in her was found the Blood of the Prophets and Saints, &c.

Ch. xix. 1, &c.

V. 1. And after theſe Things I heard a great Voice of much People in Heaven, ſaying, *Allelujah!* Salvation and Glory, and Honour, and Power, unto the Lord our God. 2. For true and righteous are his Judgments; for he hath judged the great Whore which did corrupt the Earth with her Fornication, and hath avenged the Blood of his Servants at her Hand. 3. And again they ſaid, *Allelujah!* and her Smoke aroſe up for ever and ever. 4. And the four and twenty Elders, and the four Beaſts fell down and worſhipped God that ſat on the Throne, ſaying, *Amen! Allelujah!* 5. And a Voice came out of the Throne, ſaying, Praiſe our God, all ye his Servants, and ye that

that fear him, both ſmall and great. 6. And I heard as it were the Voice of a great Multitude, and as the Voice of many Waters, and as the Voice of mighty Thundrings, ſaying, *Alleluiah!* for the Lord God omnipotent reigneth. 7. Let us be glad and rejoice, and give Honour to him: for the Marriage of the Lamb is come, and his Wife hath made herſelf ready. 8. And to her was granted that ſhe ſhould be arrayed in fine Linnen, clean and white; for the fine Linnen is the Righteouſneſs of Saints. 9. And he ſaid unto me, Write, bleſſed are they which are called unto the Marriage Supper of the Lamb: And he ſaid unto me, Theſe are the true Sayings of God. 10. And I fell down at his Feet to worſhip him: and he ſaid unto me, See thou do it not: I am thy fellow Servant, and of thy Brethren that have the Teſtimony of Jeſus Chriſt; worſhip God:

for

for the Teſtimony of Jeſus is the Spirit of Prophecy.

As above, this great Voice of much People in Heaven doth ſignify the Joy of the Church when *Babylon* is fallen; and they will join with the Prophets in this triumphant Song for the Marriage of the Lamb with his Spouſe the Church.

And as the Angel added, Theſe are the true Sayings of God, *&c.* it ſheweth the Certainty of them, and the Truth of the Prophets.

We may alſo conclude that this Angel or Meſſenger is the Spirit of *John the Baptiſt:* for when the Evangeliſt fell at his Feet to worſhip him he ſaid, See thou do it not: I am thy Fellow Servant, and of thy Brethren that have the Teſtimony of Jeſus, *&c.* So then this holy Meſſenger's Meſſage we will call the Comforter.

See

See *Iſai.* xiv. 4, *&c.* and xii. 1, *&c. Pſ.* ix. 6. and xlvi. 1, *&c.*

Ver. 11, *&c.*

V. 11. And I ſaw Heaven opened, and behold, a white Horſe, and he that ſat upon him was called Faithful and True: and in Righteouſneſs he doth judge and make War. 12. His Eyes were as a Flame of Fire, and on his Head were many Crowns: and he had a Name written that no Man knew but himſelf. 13. And he was cloathed with a Veſture dipt in Blood, and his Name is called THE WORD OF GOD. 14. And the Armies which were in Heaven followed him upon white Horſes, cloathed in fine Linnen, white and clean. 15. And out of his Mouth goeth a ſharp Sword, that with it he ſhould ſmite the Nations, and he ſhall rule them with a Rod of Iron: He treadeth the Wine-preſs of the Fierce-

Fierceneſs and Wrath of Almighty God. 16. And he hath on his Veſture, and on his Thigh, a Name written, King of Kings, and Lord of Lords. 17. And I ſaw an Angel ſtanding in the Sun, and he cried with a loud Voice, ſaying to all the Fowls that fly in the midſt of Heaven, Come and gather yourſelves together unto the Supper of the Great God, 18. That ye may eat the Fleſh of Kings, and the Fleſh of Captains, and the Fleſh of mighty Men, and the Fleſh of Horſes, and of them that ſit on them, and the Fleſh of all Men, both Free and Bond, and Small and Great. 19. And I ſaw the Beaſt, and the Kings of the Earth and their Armies, gathered together to make War againſt him that ſat on the Horſe, and againſt his Army. 20. And the Beaſt was taken, and with him the falſe Prophet that wrought Miracles before him, with which

which he deceived them that had received the Mark of the Beaſt, and them that had worſhipped his Image: theſe both were caſt alive into a Lake of Fire burning with Brimſtone. 21. And the Remnant were ſlain with the Sword of him that ſat on the Horſe, which Sword proceedeth out of his Mouth: and all the Fowls were filled with their Fleſh.

As above, ver. 11, *&c.* St. *John* ſaw a white Horſe, and he that ſat upon him was called Faithful and True, *&c.* and on his Head were many Crowns, *&c.* By all which we may underſtand that he who ſat upon the white Horſe, who goeth forth conquering and to conquer, *&c. Rev.* vi. 2. is our Lord Chriſt, who is faithful and true in all his Works and Promiſes. And whereas it is ſaid, on this Head were many Crowns:

Crowns: it ſheweth his Victory and Triumph over all his Enemies.

And now, ver. 19. &c. the Beaſt and the Kings of the Earth make War againſt him that ſat on the Horſe, and againſt his Army: that is, againſt Chriſt and his Church, as in the fifth Trumpet: but the Beaſt, and the Falſe Prophet that wrought Miracles before him, (See *Rev.* xiii. 14, &c.) are caſt alive into a Lake of Fire, burning with Brimſtone, and the Remnant are ſlain with the Sword of him that ſat upon the Horſe, &c. for he is King of Kings, and Lord of Lords. See Ch. xiv. 18, &c. and xvi. 8, 9, 10, 11.

This great Judgment is the Deſtruction of *Great Babylon:* and here St. *John* ſeeth, that Chriſt, the great Captain of our Salvation, will not ſuffer the Gates of Hell to prevail againſt his Church; for he is her Help, and her Shield. *Pſ.* cxv. 11. Thou

ſhalt

ſhalt tread upon the Lion and Dragon, &c. *Pſ.* xci. 11.

Chap. xx. v. 1, &c.

V. 1. And I ſaw an Angel come down from Heaven, having the Key of the Bottomleſs Pit, and a great Chain in his Hand. 2. And he laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a Thouſand Years. 3. And caſt him into the Bottomleſs Pit, and ſhut him up, and ſet a Seal upon him, that he ſhould deceive the Nations no more till the Thouſand Years ſhould be fulfilled: and after that he muſt be looſed a little Seaſon. 4. And I ſaw Thrones, and they ſat upon them, and Judgment was given unto them: and I ſaw the Souls of them that were beheaded for the Witneſs of Jeſus, and for the Word of God, and which had not worſhipped the Beaſt, neither his Image, neither had received

ceived his Mark upon their Foreheads, or in their Hands: and they lived and reigned with Chriſt a Thouſand Years. 5. But the Reſt of the Dead lived not again until the Thouſand Years were finiſhed: this is the firſt Reſurrection. 6. Bleſſed and holy is he that hath Part in the firſt Reſurrection, on ſuch the ſecond Death hath no Power; but they ſhall be Prieſts of God and of Chriſt, and ſhall reign with him a Thouſand Years.

And now, as above, ver. 1. *&c.* we ſee that the Dragon, that old Serpent, &c. is overcome and vanquiſhed by Chriſt our King and Conqueror, and bound and chained in the Bottomleſs Pit for a Thouſand Years; that is, during the Time of the Reſt and Glory of God's Church and People: For as above ver. 4, &c. St. *John* ſaw Thrones, &c. and the Souls of them which

which were beheaded for the Witneſs of Jeſus, &c. and which had not worſhipped the Beaſt, &c. and they lived and reigned with Chriſt a Thouſand Years. This is the firſt Reſurrection, *&c.* By this we may underſtand the Victory and Triumph of God's Elect Church over her Enemies, as above: for as it followeth, they ſhall be Prieſts of God and of Chriſt, and ſhall reign with him, agreeable to what is mentioned, Ch. vi. 9, *&c.* And they ſung a new Song, ſaying, Thou art worthy to take the Book, *&c.* for Thou waſt ſlain, and haſt redeemed us unto God, *&c.* and haſt made us unto our God Kings and Prieſts, and we ſhall reign on the Earth. But the Reſt of the Dead lived not again till the Thouſand Years were finiſhed: that is, thoſe Sons of Perdition, the Locuſts, &c. are now reſtrained, as above, from doing Miſchief during

the Reign and Tranquillity of God's Elect People.

Ver. 7, &c.

V. 7. And when the Thouſand Years are expired, Satan ſhall be looſed out of his Priſon. 8. And ſhall go out to deceive the Nations which are in the four Quarters of the Earth, *Gog* and *Magog*, to gather them together to Battle; the Number of whom is as the Sand of the Sea. 9. And they went up on the Breadth of the Earth, and compaſſed the Camp of the Saints about, and the beloved City: and Fire came down from God out of Heaven, and devoured them. 10. And the Devil that deceived them was caſt into the Lake of Fire and Brimſtone, where the Beaſt and the falſe Prophet are, and ſhall be tormented Day and Night for ever and ever.

And when the Thouſand Years are

are expired, Satan ſhall be looſed out of his Priſon, &c. This is agreeable to what is mentioned, Ch. xvi. 13. concerning the three unclean Spirits, &c. and is called the great Day of God Almighty, &c.

And they went up on the Breadth of the Earth, and compaſſed the Camp of the Saints about, &c. but Fire came down from God out of Heaven, and devoured them, &c. This is the Battle of *Armageddon*, and may be called the ſeventh Vial. And the Devil that deceived them is caſt into the Lake of Fire, &c.

PART VII.

Ch. xx. ver. 11, *&c.*

V. 11. And I ſaw a great white Throne, and him that ſat on it; from whoſe Face the Earth and the Heaven fled away, and there was

found no place for them. 12. And I ſaw the Dead, Small and Great, ſtand before God: and the Books were opened, and another Book was opened which is the Book of Life; and the Dead were judged out of thoſe Things which were written in the Books, according to their Works. 13. And the Sea gave up the Dead which were in it, and Death and Hell delivered up the Dead which were in them: and they were judged every Man according to his Works. 14. And Death and Hell were caſt into the Lake of Fire: this is the Second Death. 15. And whoſoever was not found written in the Book of Life was caſt into the Lake of Fire.

* This great white Throne, *&c.* ſetteth before us the final Judgment and

* This ſeemeth to be rather a further Repreſentation of what is called the Harveſt, or the grand Revolution of Things, when Antichriſt will be condemned, and bound in the Bottomleſs Pit,

and Day of Retribution, when we ſhall be judged every Man according to his Works: and Death muſt now receive his Death's Wound, Hell and the Grave are vanquiſhed. The laſt Enemy that ſhall be deſtroyed is Death, &c. 1 *Cor.* xv. 26.

Chap. xxi. 1, &c.

V. 1. And I ſaw a new Heaven and a new Earth; for the firſt Heaven and the firſt Earth were paſt away, and there was no more Sea. 2. And I *John* ſaw the Holy City, *New*

Pit, and God's true Church will be rewarded according to her Works, and promoted to Reſt, Glory, and Empire: For the next Chapters naturally follow and ſucceed, which give a fuller View and Proſpect of the Glory and Empire of the Church, as the Author hath made appear. And the Reader muſt obſerve that all theſe Things are ſhewn in viſionary Scenes, and muſt be largely and figuratively underſtood.

Jeruſalem, coming down from God out of Heaven, prepared as a Bride adorned for her Huſband. 3. And I heard a great Voice out of Heaven, ſaying, Behold, the Tabernacle of God is with Men, and he will dwell with them; and they ſhall be his People, and God himſelf ſhall be with them, and be their God. 4. And God ſhall wipe away all Tears from their Eyes, and there ſhall be no more Death, neither Sorrow nor Crying, neither ſhall there be any more Pain: for the former Things are paſſed away. 5. And he that ſat upon the Throne ſaid, Behold, I make all Things new: and he ſaid unto me, Write, for theſe Words are true and faithful. 6. And he ſaid unto me, It is done. I am *Alpha* and *Omega*, the Beginning and the End; I will give unto him that is athirſt of the Fountain of the Water of Life freely.

7.

7. He that overcometh ſhall inherit all Things, and I will be his God, and he ſhall be my Son. 8. But the Fearful, and Unbelieving, and the Abominable, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, ſhall have their Part in the Lake which burneth with Fire and Brimſtone, which is the ſecond Death.

As above, Ch. xxi, &c. St. *John* ſaw a New Heaven and a New Earth, *&c.* that is, he ſaw the glorious State of the *New Jeruſalem*, the Bride the Lamb's Wife, (the Elect Church of God,) for the former Things are paſſed away, and there is no more Sea: that is, all Falſe Worſhip is deſtroyed, the Beaſt is taken, and with him the Falſe Prophet, *&c.* and confined in a burning Lake. The King of Kings, and Lord of Lords, hath vanquiſhed all his Enemies, and bound their King in Chains a Thou-

ſand Years, Ch. xx. 4--6. where now he lieth during this holy Reſt: for behold, the Tabernacle of God is with Men, and he will dwell with them, and be their God, in a more ſpecial and extraordinary Manner, and there ſhall be no more Death; her Faith ſhall never die, neither ſhall her Power or Kingdom be deſtroyed. For he that ſat upon the Throne ſaid, Behold, I make all Things new, &c. It is done: I am *Alpha* and *Omega*. I will give unto him that is athirſt of the Fountain of the Water of Life freely. He that overcometh ſhall inherit all Things, &c. And I will be his God, and he ſhall be my Son, and Heir of my eternal Kingdom. See *Rev.* iii. 21. But all the Unfaithful and Murderers, &c. ſhall have their Part in the Lake of Fire, which is the ſecond Death; that is, eternal Death, and Baniſhment from the glorious Preſence of God,

God, for they ſhall have no Part in the firſt Reſurrection. Ch. xx. 5. Write; for theſe Words are true and faithful. See *Iſa.* lxv. 17.

Thus far as to the Holy City, the *New Jeruſalem.* What is further revealed, ver. 9, &c. and Ch. xxii. concerning that great City the Holy *Jeruſalem*, is a more ſpiritual and particular Account of the whole Syſtem of this Revelation, the Church of the Faithful in all Ages, as will appear.

Ver. 9, *&c.*

V. 9. And there came unto me one of the ſeven Angels which had the ſeven Vials full of the ſeven laſt Plagues, and talked with me, ſaying, Come hither, I will ſhew thee the Bride the Lamb's Wife. 10. And he carried me away in the Spirit to a great and high Mountain, and ſhewed me that great City, the Holy *Jeruſalem*,

ruſalem, deſcending out of Heaven from God. 11. Having the Glory of God, and her Light was like unto a Stone moſt precious, even like a Jaſper Stone, clear as Cryſtal. 12. And had a Wall great and high, and had twelve Gates, and at the Gates twelve Angels, and Names written thereon which are the Names of the twelve Tribes of the Children of *Iſrael*. 13. On the *Eaſt* three Gates, on the *North* three Gates, on the *South* three Gates, and on the *Weſt* three Gates. 14. And the Wall of the City had twelve Foundations, and in them the Names of the twelve Apoſtles of the Lamb. 15. And he that talked with me had a golden Reed to meaſure the City, and the Gates thereof, and the Wall thereof. 16. And the City lieth four ſquare, and the Length is as large as the Breadth; and he meaſured the City with the Reed twelve Thouſand Fur-

Furlongs, the Length and the Breadth and the Height of it are equal. 17. And he meaſured the Wall thereof an Hundred and forty and four Cubits, according to the Meaſure of a Man, that is, of the Angel. 18. And the Building of the Wall of it was of Jaſper; and the City was pure Gold, like unto clear Glaſs. 19. And the Foundations of the Wall of the City were garniſhed with all Manner of precious Stones. The firſt Foundation was Jaſper, the ſecond Sapphire, the third a Chalcedony, the fourth an Emerald, 20. The fifth a Sardonyx, the ſixth a Sardius, the ſeventh a Chryſolite, the eighth a Beryl, the ninth a Topaz, the tenth a Chryſopraſus, the eleventh a Jacinct, the twelfth an Amethyſt. 21. And the twelve Gates were twelve Pearls, every ſeveral Gate was one Pearl: and the Street of the City was pure Gold, as it were tranſparent Glaſs. 22. And

I ſaw no Temple therein, for the Lord God Almighty and the Lamb are the Temple of it. 23. And the City had no Need of the Sun, neither of the Moon, to ſhine in it; for the Glory of the Lord did lighten it, and the Lamb is the Light thereof. 24. And the Nations of them which are ſaved ſhall walk in the Light of it, and the Kings of the Earth do bring their Glory and Honour into it. 25. And the Gate of it ſhall not be ſhut at all by Day, for there ſhall be no Night there. 26. And they ſhall bring the Glory and Honour of the Nations into it. 27. And there ſhall in no wiſe enter into it any Thing that defileth, neither whatſoever worketh Abomination, or maketh a Lie, but they which are written in the Lamb's Book of Life.

Chap.

Chap. xxii. ver. 1, &c.

V. 1. And he ſhewed me a pure River of Water of Life, clear as Chryſtal, proceeding out of the Throne of God and of the Lamb. 2. In the midſt of the Street of it, and of either Side of the River, was there the Tree of Life, which bare twelve Manner of Fruits, and yielded her Fruit every Month: and the Leaves of the Trees were for the healing of the Nations. 3. And there ſhall be no more Curſe; but the Throne of God, and of the Lamb ſhall be in it, and his Servants ſhall ſerve him. 4. And they ſhall ſee his Face, and his Name ſhall be in their Foreheads. 5. And there ſhall be no Night there, and they need no Candle, neither Light of the Sun; for the Lord God giveth them Light, and they ſhall reign for ever and ever.

V.

V. 6. And he ſaid unto me, Theſe Sayings are faithful and true, and the Lord God of the holy Prophets ſent his Angel to ſhew unto his Servants the Things which muſt ſhortly be done. 7. Behold, I come quickly: bleſſed is he that keepeth the Sayings of the Prophecy of this Book. 8. And I *John* ſaw theſe Things and heard them: and when I had heard and ſeen, I fell down to worſhip before the Feet of the Angel which ſhewed me theſe Things. 9. Then ſaid he to me, See thou do it not; for I am thy Fellow Servant, and of thy Brethren the Prophets, and of them which keep the Sayings of this Book: worſhip God. 10. And he ſaith unto me, Seal not the Sayings of the Prophecy of this Book, for the Time is at hand. 11. He that is unjuſt let him be unjuſt ſtill, and he which is filthy, let him be filthy ſtill; and he that is righteous, let him be righteous

ous ſtill, and he that is holy, let him be holy ſtill. 12. And behold, I come quickly; and my Reward is with me, to give every Man according as his Work ſhall be. 13. I am *Alpha* and *Omega*, the Beginning and the End, the Firſt and the Laſt. 14. Bleſſed are they that do his Commandments, that they may have Right to the Tree of Life, and may enter in through the Gates into the City. 15. For without are Dogs and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whoſoever loveth and maketh a Lie.

We are now come to Ch. xxi. 9, *&c.* and xxii. 1, *&c.* in order to take a View of that great City, the Holy *Jeruſalem*, called the Bride, the Lamb's Wife, having a Wall great and high, and twelve Gates, *&c.* This great City, I think, we may call the Spiritual Body of Chriſt,

the

the Church of the Faithful in all Ages. This holy Temple is called the Houſe of Wiſdom, built upon ſeven Pillars, whoſe Builder and Maker is God, *Prov.* ix. 1. *Heb.* xi. 10, the Mother of us all, that high and heavenly *Jeruſalem*, which is free, *Gal.* iv. 26. built upon the Foundations of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief Corner Stone, &c. *Epheſ.* ii. 20. For the Children of Wiſdom are the Church of the Righteous, and their Offspring Obedience and Love, *Eccleſ.* iii. 1, according to our Syſtem of the ſeven Churches, or Candleſticks, &c. as above. O *Iſrael!* how great is the Houſe of God! and how large is the Place of his Poſſeſſion! It is great, and hath no End; it is high and unmeaſurable, &c. when he ſendeth out the Light it goeth, and when he calleth it again it obeyeth

him

him with Fear: and the Stars ſhine in their Watch, and rejoice when he calleth them, &c. *Baruch* iii. 24, 33. For in the Beginning God ſaid, Let there be Light, &c. that is, ſpiritual Light, called Wiſdom, which cometh down from above, &c. *James* iii. 7, &c. *Gen.* i. 2, &c. But of this ample Creation I have ſpoken at large in another Place.

Thus far by Way of Introduction. We come now to enquire into this ſpiritual Temple, or City, called the Holy *Jeruſalem*, &c. Ch. xxi. 9, &c. And here St. *John* was carried away in the Spirit to a great and high Mountain, &c. (not into the Wilderneſs, as in Ch. xvii. 3.) where he ſaw this holy City deſcending out of Heaven from God, having the Glory of God; and her Light was like unto a Stone moſt precious, &c. Here the Spouſe of Chriſt is ſignified to be beautiful and glorious; to ſhew her

Excellency and Purity, which may comprehend all ſpiritual Graces given us in Chriſt: and his Grace ſhall not fail. For who can know thy Counſel, except thou give him Wiſdom, and ſend thy holy Spirit from above, &c. *Wiſd.* ix. 17. She preſerved the firſt Father of the World that was formed, and kept him when he was created alone, and brought him out of his Offence, &c. but the unrighteous (called *Cain*) in his Wrath departed from her, and periſhed by killing his Brother, (called *Abel* the Juſt) in his Fury: for whoſe Sake the Earth was overflowed with Water, but Wiſdom preſerved it again, governing the juſt Man (*Noah*, &c.) by a little Wood, (the Ark) *Wiſd.* x. v. 1, 4. For thine incorruptible Spirit is in all Things, &c. *Wiſd.* xii. 1. For God loveth none, if he dwell not with Wiſdom. She is more beautiful than the Sun, and is above all

all the Order of the Stars, and the Light (that is, natural Light) is not to be compared unto her: for Night (that is Diſſolution) cometh upon it, but Wickedneſs cannot overcome Wiſdom, vii. 28, &c. The Law periſheth not, 2 *Eſd.* ix. 37.

Thus far as to the Foundation and Corner Stone of this holy *Jeruſalem*; for her Light was like unto a Stone moſt precious, even like a Jaſper Stone, clear as Chryſtal. And as we proceed, Ver. 12. ſhe had a Wall great and high, and had twelve Gates, &c. to denote her Defence and Salvation, and the Acceſſion of all *Iſrael*, according to the Promiſe. On the Eaſt three Gates, on the North three Gates, &c. Theſe are agreeable to the four Rows of precious Stones in *Aaron*'s Breaſt-plate, three Stones in each Row, *Exod.* xxviii. 15. And the Wall of the City had twelve Foundations (which

are ſo many precious Stones, Ver. 19.) and in them the Names of the twelve Apoſtles of the Lamb: to ſhew that Chriſt our King is her Support and Comfort, and will continue to be ſo unto the End; for he that laid the Foundation of this holy City ſhall alſo finiſh it, *Zach.* iv. 9.

And he that talked with me had a golden Reed to meaſure the City, and the Gates thereof, and the Wall thereof. This golden Reed, as I underſtand it, is this divine Syſtem here before us, which declareth from the Beginning, and is agreeable to my Thoughts on the ſix Days Creation, *Gen.* i.

And the City lieth four Square, &c. agreeable to *Aaron*'s Breaſt-plate. And he meaſured the City with the Reed twelve thouſand Furlongs, the Length and the Breadth, and the Height of it are equal. Each Square of this Quadrangle containing

ing twelve thouſand Furlongs, the whole Circumference of it muſt be forty eight thouſand Furlongs; which being divided by eight, the Compaſs of the City is reduced to ſix thouſand *Engliſh* Miles. Now if by theſe Miles we underſtand ſo many Years, they will ſhew the whole Duration of Time; which is what ſeemeth to be meant by this Meaſurement of the holy City.

And as we proceed, Ver. 17. And he meaſured the Wall thereof an hundred forty and four Cubits, &c. that is, twelve Times twelve. Now if by this Number, (adding ſo many thouſands to it) and the Wall here mentioned may be underſtood the whole Number of the Elect, it is juſtly agreeable to thoſe that are ſealed, Ch. vii. 4. and to thoſe Virgins that follow the Lamb whereſoever he goeth, &c. Ch. xiv. v. 1--5. For theſe Cubits are ſaid to be accord-

ing to the Meaſure of a Man, that is, of the Angel.

And as we proceed, Ver. 18. And the building of the Wall of it was of Jaſper: and the City was pure Gold, like unto clear Glaſs, as above, Ver. 11. And the Foundations of the Wall of the City were garniſhed with all Manner of precious Stones, &c. twelve in Number. The firſt Foundation was Jaſper, &c. See Ver. 11 and 18, and 14. And the twelve Gates were twelve Pearls, &c. as bearing the Names of the twelve Tribes of *Iſrael*, Ver. 12. And the Street of the City was pure Gold, &c. to ſhew the Excellency and Duration of this holy Light, called Wiſdom; for her Light was like unto a Stone moſt precious, &c. Ver. 11. See Ch. xxii. 2.

And I ſaw no Temple therein, *&c.* that is no viſible Temple: for the Work of Man's Building cannot ſtand

ſtand in the Place where the City of the Moſt High ſhould be ſhewn, 2 *Eſd.* x. 54. Therefore this holy City, God's Church and People, whoſe Builder and Maker is God; dwelleth in God by Faith and Love, and God dwelleth in her by the Participation of his holy Spirit; for God dwelleth not in Temples made with Hands, *Acts* vii. 48.

Ver. 23. And the City had no Need of the Sun, neither of the Moon, to ſhine in it; for the Glory of God did lighten it, &c. This is that Light that faileth not, &c. *Eccleſ.* xxiv. 6. See *Iſai.* 60. For whether there be Prophecies they ſhall fail, &c. 1 *Cor.* xiii. 13, 8.

And the Nations of them which are ſaved ſhall walk in the Light of it, and the Kings of the Earth do bring their Glory and Honour into it, by Faith in Chriſt. And the Gates of it ſhall not be ſhut, &c. That is, this

Holy Flame of Zeal and Love ſhall never go out: there ſhall be no Night there, her Sun ſhall never go down, &c. *Iſa.* lx. 20. And they ſhall bring the Glory and Honour of the Nations into it; for all Nations ſhall do him Service. *Pſ.* xxii. 27.

And there ſhall in no wiſe enter into it any Thing that defileth, &c. only they which are called and choſen, and faithful, Ch. xvii. 14. and they which are written in the Lamb's Book of Life, Ch. vii. 4. and xiv. 1, &c. And their Number is an Hundred and forty and four Thouſand of all the Tribes of the Children of *Iſrael*, &c. And this may ſignify the whole Number of the Faithful in all Ages.

We come now to Chap. xxii. which I think affordeth us another delightful Proſpect of this Holy City; for it may juſtly ſeem to be a more explanatory Syſtem of this ſpiritual Temple, whoſe Builder and Maker

is

is God : and this different Account of the ſame Thing may help our Underſtanding.

To proceed then, ver. 1. And he ſhewed me a pure River of Water of Life, clear as Chryſtal, &c. This pure River may repreſent the good Gifts and Graces of God's Holy Spirit, that River of Knowledge, Faith, and Piety, called Wiſdom. See *Eccleſ.* xxiv. *Ezek.* xlvii. *Gen.* ii. For he filleth all Things with his Wiſdom as *Pyſon* and *Tigris*, in the Time of the new Fruits : He maketh the Underſtanding to abound like *Euphrates*, and as *Jordan* in the Time of Harveſt. He maketh the Doctrine of Knowledge to appear as the Light, and overflow as *Gehon* in the Time of Vintage, &c. But her Conſiderations are more abundant than the Sea, and her Counſels profounder than the great Deep. I Wiſdom caſt out Floods, I am as an Arm of the River : I run into Paradiſe as a Water Conduit,

Conduit, &c. And lo, my Brook became a Flood, and my Flood became a Sea: for I make Doctrine to ſhine as the Light of the Morning, and I lighten it for ever. I will pierce through the lower Parts of the Earth, I will look upon all ſuch as be aſleep, and lighten all them that truſt in the Lord. I will yet pour out Doctrine as Prophecy, and leave it unto all Ages for ever. Thus every Thing ſhall live where the River cometh, and bear Fruit. *Ezek.* xlvii. *Iſai.* xi. 9. *Pſ.* xlvi. But of this River I have ſpoken in my Enquiry into the Creation of *Moſes*.

And as we proceed, ver. 2. In the midſt of the Street of it, and of either Side of the River, was there the Tree of Life, &c. All this may ſhew the ſeveral Ages and Succeſſions of the Church; for the Tree of Life doth bear twelve Manner of Fruits, and yieldeth her Fruit every Month, &c.

that

that is, every grand Revolution of the Church of God: for her Leaf ſhall not fade, neither ſhall the Fruit thereof fail, *&c. Pſ.* i. 1, *&c.* Her Gates ſhall be open continually for the Elects Sake: and God Almighty will never want ſome to worſhip him according to his Ordinances, for all along this Silver Stream, and throughout the Street of this Holy City, do grow all Fruit Trees bearing Fruit of precious Things, fed by this vivifying immortal Spring. And this River produces Fiſh in Abundance like the Fiſh of the great Sea; becauſe theſe Waters run out of the Sanctuary. *Ezek.* xlvii.

And there ſhall be no more Curſe, ver. 3. that is, no more Death, as above, Ch. xxi. 4. But the Throne of God and the Lamb ſhall be in it, and his Servants ſhall ſerve him; and they ſhall ſee his Face, and his Name

Name ſhall be in their Foreheads, Ch. xiv. 1, &c.

And there ſhall be no Night there, (as above, Ch. xxi. 25. For God hath ſet his Bow in the Clouds, &c. *Gen.* ix. 16. *Iſa.* liv. 9.) for the Lord God giveth them Light, (by the divine Rays of his Holy Spirit,) and they ſhall reign for ever and ever; that is, to the End of Time, for Wickedneſs cannot overcome Wiſdom. *Wiſd.* x. v. 1--4.

And he ſaid unto me, Theſe Sayings are faithful and true, (See Ch. xxi. 5. and xix. 9.) and the Lord God of the holy Prophets ſent his Angel (one of the ſeven, Ch. xxi. 9.) to ſhew unto his Servants Things which muſt ſhortly be done, or (accompliſhed.) Behold, I come quickly: bleſſed is he that keepeth the Sayings of this Book.

And I *John* ſaw theſe Things and heard them: and when I had heard and

and ſeen, I fell down to worſhip before the Feet of the Angel which ſhewed me theſe Things. Then ſaith he unto me, See thou do it not; for I am thy Fellow Servant, and of thy Brethren the Prophets, and of them which keep the Sayings of this Book: WORSHIP GOD. See Ch. xix. 10.

Seal not the Sayings of the Prophecy of this Book, for the Time is at hand: that is, conceal not this Prophecy from the Eye of the World; for at the Time appointed it ſhall ſpeak plainly. *Iſa.* lv. 11.

He that is unjuſt, let him be unjuſt ſtill, *&c.* that is, He that ſinneth againſt this Light and Truth, ſinneth againſt his own Soul, and ſinneth againſt the Holy Ghoſt: let him be filthy ſtill. *Matth.* xii. 31. And he that is righteous, let him be righteous ſtill, &c.

And behold, I come quickly, and my Reward is with me, to give every

ry Man according as his Work ſhall be. See Ch. xxi. 7. I am *Alpha* and *Omega*, &c.

Bleſſed are they that do his Commandments, that they may have Right to the Tree of Life, (the Graces in Chriſt,) and may enter in through the Gates into the City; that is, through the Gates of Faith and Love into the City, the Holy *Jeruſalem*, and inherit all Things, (See Ch. xxi. v. 6, 7.) the *New Jeruſalem*, v. 15. For without are Dogs and Sorcerers, *&c.* agreeable to what is ſaid above, Ch. xxi. 8. So that we here ſee, as I ſaid above, a different Account of the ſame holy City, the Spouſe of Chriſt: for the Garden of *Eden* is the Church of the Righteous, *Gen.* ii. 10. as I have endeavoured to make appear.

Thus far as to this everlaſting Tabernacle, the Holy *Jeruſalem*, &c. We may alſo obſerve that as *Moſes*'s

Taber-

Tabernacle, &c. and *Solomon*'s Temple, &c. were only a Pattern of God's Holy Tabernacle which he hath prepared from the Beginning, *Wiſd.* ix. 8. *Exod.* xxv. This great Original, the Bride the Lamb's Wife, muſt be the Mother of us all, the true Sanctuary, *Heb.* ix. 24. See *Iſai.* lx. *Jer.* xxxi. and 12. and ii. 13. *Song.* iv. 15. *John* vii. 38. *Ezek.* xlii. 28. and xliii. 7. *Wiſd.* vii. 8.

But we hear of no Forbidden Tree in this Garden, or Holy City, as is deſcribed, *Gen.* ii. 9. and I think we may give this Reaſon for it, becauſe there ſhall in nowiſe enter into it any Thing that defileth, &c. the faithful Cherubims keep Watch to guard the Tree of Life from prophane Hands: For when *Adam* ſinned, (or in him his Poſterity,) he was turned out of Paradiſe for a Sign of all this. Bleſſed are they that do his Commandments, &c.

Ver.

Ver. 16, &c.

V. 16. I *Jeſus* have ſent my Angel to teſtify unto you theſe Things in the Churches: I am the Root and the Offſpring of *David*, and the bright and Morning Star. 17. And the Spirit and the Bride ſay, Come; and let him that heareth ſay, Come: and let him that is athirſt come, and whoſoever will, let him take the Water of Life freely. 18. For I teſtify unto every Man that heareth the Words of the Prophecy of this Book, If any Man ſhall add unto theſe Things, God ſhall add unto him the Plagues that are written in this Book. 19. And if any Man ſhall take away from the Words of the Book of this Prophecy, God ſhall take away his Part out of the Book of Life, and out of the Holy City, and from the Things which are written in this Book. 20. He which teſtifieth

theſe Things ſaith, Surely I come quickly. *Amen*, even ſo: come, Lord Jeſus. 21. The Grace of our Lord Jeſus Chriſt be with you all. *Amen.*

As above, ver. 16. our bleſſed Lord and Saviour doth plainly declare that he ſent his Angel to ſhew us theſe Things, and that he is the Off-ſpring of *David*, according to the Fleſh, and the bright and Morning Star.

And the Spirit and the Bride, (that is, the Holy Ghoſt, and the Church Elect,) ſay, Come, and let him that heareth, (that is, he that under-ſtandeth,) invite others to partake of this Knowledge, and ſay, Come: and let him that is athirſt; that is, let him that is deſirous to attain this Knowledge, and the Graces of God's Holy Spirit, freely uſe his Endeavours to underſtand theſe Things, and come to Chriſt: and whoſoever will, let

him take the Water of Life freely. See Ch. xxi. 6.

But now our Lord Chriſt in the Concluſion maketh this Declaration. That if any Man ſhall add unto theſe Things that are here written, by wilfully placing other Words to them, to alter the Senſe of them, in the Tranſlation: or wilfully and knowingly omit any Word or Syllable herein mention'd, whereby the true Senſe of them will be in any wiſe altered or taken away in the Tranſlation; God will puniſh him in this World and the World to come.

And then Chriſt addeth, He which teſtifieth theſe Things ſaith, Surely I come quickly. And now the Evangeliſt St. *John* ſaith, *Amen*, even ſo; come, Lord Jeſus: and then concludeth this Myſtery with his Bleſſing to the Church, *viz.* The Grace of our Lord Jeſus Chriſt be with you all. *Amen.*

By

By thine Agony, and bloody Sweat, by thy Croſs and Paſſion, by thy precious Death and Burial, by thy glorious Reſurrection and Aſcenſion, and by the Coming of the Holy Ghoſt, Good Lord, deliver us!

In all Time of our Tribulation, in all Time of our Wealth, in the Hour of Death, and in the Day of Judgment, Good Lord, deliver us!

O Holy bleſſed and glorious Trinity! three Perſons, and one God, have Mercy upon us, miſerable Sinners.

By thine Agony, and bloody Sweat,
by thy Cross and Passion, by thy pre-
cious Death and Burial, by thy glo-
rious Resurrection and Ascension,
and by the Coming of the Holy Ghost,
Good Lord, deliver us!

In all Time of our Tribulation, in
all Time of our Wealth, in the Hour
of Death, and in the Day of Judg-
ment, Good Lord, deliver us!

O Holy blessed and glorious
Trinity! three Persons, and one
God, have Mercy upon us, miserable
sinners.

AN

APPENDIX

TO THE

Foregoing WORK.

Containing

The Coming of CHRIST in his Kingdom.

Myſteriouſly deſcribed

In the Parable of the Sower, *&c.* *Mat.* xiii.

AND IN

Mat. xxiv. and xxv. and other Places:

WITH A

Modern LOOKING-GLASS;

OR THE

Victory of Chriſt in his Church over Anti-chriſt.

By the Author of the foregoing new Explanation of the Revelation.

THE Coming of CHRIST IN HIS KINGDOM;

Myſteriouſly deſcrib'd

In the Parable of the Sower, *&c. Mat.* xiii.

And in *Mat.* xxiv. and xxv. and other Places.

Unto you it is given to know the Secrets of the Kingdom of Heaven, but unto them it is not given. Mat. xiii. 11.

There is nothing hid that ſhall not be uncovered, &c. Mark iv. 22.

A

PROEM

TO THE

Coming of CHRIST.

Mat. xiii. 24, and 25.

MANY and various are the Prophecies and divine Parables, *&c.* touching the Coming of Chriſt, and the future Glory of his Kingdom, *&c.* as contained in the holy Goſpel of Jeſus Chriſt, *&c.* Some of theſe are written for the Exhortation and Condemnation of the *Jewiſh* Nation, and others are of a more general Uſe, calculated and deſigned for the Benefit and Inſtruction of all Mankind. Theſe are of a higher Nature, containing a Myſtery within a Myſtery, deſigned not only for private, but alſo for public Uſe and Inſtruction, touching the Kingdom of God, and the Heirs of *Abraham*,

ham, &c. Bleſſed be he that bleſſeth thee, *&c. Gen.* xxvii. 29. *Numb.* xxiv. 9. Of theſe laſt I have here laid before you the Parable of the Sower, and ſome others, in as good a Light as I could. He that hath an Ear to hear let him hear, *Mat.* xiii. 9. See *Mar.* iv. 13. Behold, I ſow my Law in you, that it may bring forth Fruit in you, *&c.*— 2 *Eſd.* ix. 31. *&c.* And this is called the Law of Life, *Eſd.* xiv. 30, *&c.* Behold he hath ſet before thee Good and Evil, Life and Death, *&c. Deut.* xxx. 15.

The Coming of Chriſt in his Kingdom, &c.

Mat. xiii. 3, &c.

Ver. 3, &c. BEhold a Sower went forth to ſow: and as he ſowed, ſome fell by the Way-ſide; &c. and ſome fell upon ſtony Ground, &c. and ſome fell among Thorns, &c. and ſome fell in good Ground, &c. He that hath Ears to hear, let him hear, &c. See *Luke* viii. 5, &c.

Ver. 19, &c. Whenſoever a Man heareth the Word of the Kingdom, and underſtandeth it not, the wicked One cometh and ſnatcheth away that which was ſown in his Heart: And this is he which hath received the

the Seed by the Way-ſide. And he that received the Seed in the ſtony Ground, is he which heareth the Word with Joy, but for Want of Root it withered away, &c. And he that received the Seed among Thorns, is he that heareth the Word; but the Cares of this World, and the Deceitfulneſs of Riches choke the Word, and he is made unfruitful, See *Heb.* vi. 8. But he that received the Seed in the good Ground, is he that heareth the Word, and nnderſtandeth it; which alſo beareth Fruit, and bringeth forth, ſome an hundred Fold, ſome ſixty Fold, and ſome thirty Fold. See *Mark* iv. v. 21, 22. *Luke* viii. 17, &c. 2 *Eſd.* ix. 31, &c. If you underſtand not this Parable, how ſhall you underſtand all Parables? *Mark* iv. 13.

Ver. 24. &c. Another Parable put he forth unto them, ſaying, The Kingdom of Heaven is like unto a Man who ſowed good Seed in his Field. But whilſt Men ſlept, there came his Enemy and ſowed Tares among the Wheat, &c. Then came the Servants of the Houſholder, and ſaid unto him, Maſter, didſt not thou ſow good Seed in thy Field? From whence then hath it Tares? And he ſaid unto them, The envious Man hath done this. Then the Servants ſaid to him, Wilt thou then that we go and gather them up? But he ſaid, Nay, leſt whilſt you go about to gather the Tares, you

you pluck up alſo the Wheat with them. Let both grow together until the Harveſt: and in the Time of Harveſt I will ſay to the Reapers, Gather ye firſt the Tares, and bind them in Sheaves to burn them, but gather the Wheat into my Barn. See *Mat.* xxiv. 31, &c. and xxv. 30. See alſo Ver. 36, &c. *Luke* viii. 5, &c. and xvi. 19, &c.

Ver. 31, &c. Another Parable put he forth unto them, ſaying, The Kingdom of Heaven is like unto a Grain of Muſtard Seed, which a Man taketh and ſoweth in his Field, which indeed is the leaſt of all Seeds: But when it is grown up it is the greateſt among Herbs, and it is a Tree; ſo that the Fowls of Heaven come and build in the Branches thereof. See *Ezek.* xxxi. *Dan.* iv. *Iſai.* x. and 35, and lx.

Ver. 33. Another Parable ſpake he to them, ſaying, The Kingdom of Heaven is like unto Leaven, which a Woman taketh and hideth in three Meaſures of Meal, till all be leavened, &c.

Ver. 34. All theſe Things ſpake Jeſus unto the Multitude in Parables, &c. See Pſalm lxxviii. 2, &c. and xl. 2, &c. and xc. 1, &c. and cxxxvi. *Exek.* xxxvi. and 37.

Note, As to this ſecret Parable of the Sower, and the Seed here ſaid to be ſown n the Heart of Man four Times, as above,

Ver.

Ver. 3. &c. called the Word of the Kingdom, Ver. 19. and the Secrets of the Kingdom of Heaven, Ver. 11, &c. called alſo God's Law, 2 *Eſd.* ix. 31, &c. and v. 48. I ſay as to this Parable (with the Interpretation here before us, Ver. 19, &c.) I think we are thus to underſtand it.

They which received the Seed by the Way-ſide, &c. are the firſt Generation of the Church of God, eſtabliſhed under *Adam*, *Seth*, *Enos*, *Noah*, *Sem*, &c. to the Calling of *Abraham*. This Generation kept not the Law of God and periſhed, or were ſeparated from the Family of *Abraham*, &c. on the third Day, and God called them *Seas*, or *Gentiles*, *Gen.* i. v. 9.—13.

And they which received the Seed in the ſtony Ground, &c. are the ſtubborn-hearted *Jews* under the Law of Circumciſion. This is the ſecond Generation. Theſe alſo brought no Fruit to Perfection: they periſhed in Sin, becauſe they kept not the Thing that was ſown in them, &c. God's Law, 2 *Eſd.* ix. 33. See Pſ. lxxviii. *Bar.* iii. and iv. and v. *Eccleſ.* xxiv. Pſ. cxxxvi.

And they which received the Seed among Thorns, &c. are the *Gentile* Chriſtians, created on the fifth Day, *Gen.* i. 20, and are now called the Papal Church, and the Daughter of *Tyrus*, Pſ. xlv. 13. This is the third Generation. This anointed Che-

rub, *Ezek.* xxviii. 14, &c. hath alſo deſtroyed himſelf, and is choked with Cares and Riches, &c. v. 22. This is *Edom* or *Eſau*, *Mal.* i. 1, &c. *Obad. Ezek.* xxxvi. 5, &c. He hath a Name that he liveth, but is dead, &c. *Rev.* iii. 1, &c. For the Lord hath a Sacrifice in *Bozrah*, &c. *Iſai.* xxxiv. Pſ. xlix. *Ezek.* xxxv. and xxxvi. They have not judged aright, nor kept the Laws, &c. *Wiſd.* vi. 1, &c. Woe unto you, rich Men, weep and howl, &c. *James* v. 1, &c. Take heed that no Man fall away from the Grace of God, &c. *Heb.* xii. 15. For that which beareth Thorns and Briars is reproved, &c. *Heb.* vi. 8, &c. *Jer.* xlix. 7. and l. and li. Pſ. xlviii. and xlix. This is the fourth Beaſt, *Dan.* vii, called the *Eagle*, 2 *Eſd.* xi and xii. the Legs of the Image, *Dan.* ii.

And they which received the Seed in the good Ground, &c. are the moſt pure reformed Church of Chriſt, which I call the Church of *England*. This is the fourth and laſt Generation, and the laſt Day's Creation, *Gen.* i. 26, and a covering Cherub alſo. *Exod.* xxv. 18. This is *Jacob*, *Pſ.* xxiv. 6, the Heir of *Abraham* and *Iſaac*, the Joy of the whole Earth, *Pſ.* xlviii, 3, &c. And God hath loved him, &c. This is poor *Lazarus*, *Luke* xvi. 20, &c. Here he maketh the Underſtanding to abound like *Euphrates*, &c. *Eccleſ.* xxiv. 29. See *Gen.*

ii.

ii. 10, &c. See *Rev.* iii. vi. 7.—12. *Obad. Mal.* i. &c. *Numb.* xxiii. and xxiv. This is the Stone that ſhall e'er long break in Pieces the whole Image of Antichriſt, &c. *Dan.* ii. 34. Theſe are Virgins without Fault, &c. *Rev.* xiv. and Dominion is given unto them, *Gen.* i. 26. *Dan.* vii. 13, &c. *Pſ.* viii. and 48. Theſe bring forth an hundred Fold, &c. Bleſſed be he that bleſſeth thee, &c. See *Gen.* xxvii. 29. *Numb.* xxiv. 29. See *Mark* iv. 21. *Luke* viii. 17, &c. 2 *Eſd.* ix. 31, &c. *Ezek.* xxxv. and xxxvi. and xxxvii.

All this I think is ſufficient to ſhew who are God's choſen People, unto whom all Knees muſt bow when the Time of the *Gentiles* (the Papal Kingdom) ſhall be fulfilled, *Luke* xxi. 24. *Ezek.* xxxv. and xxxvi.

And as to this other Parable, Ver. 24, &c. touching the good Seed and the Tares, &c. this Parable muſt repreſent the Chriſtian Church only: for he that ſoweth the good Seed is the Son of Man, &c. Ver. 37, &c. The good Seed are the Children of the Kingdom, &c. (the true Believers) and the Tares are the Children of the Wicked, &c. (the ſpurious Reformers of Chriſtianity, &c.) The Harveſt is the End of this Age, (or Generation, meaning Chriſtian *Rome*) and the Reapers are the Angels (God's elect People ſo called) For the Son of Man ſhall

ſend forth his Angels, and they ſhall gather out of his Kingdom all Things that offend, &c. Ver. 41 and 42. Then ſhall the juſt Man ſhine as the Sun, &c. Ver. 43. He that hath Ears to hear let him hear. See *Mat.* xxiv. 31, and xxv. 30, &c. *Joel* ii. *Iſai.* xxxiv. and xxxv. *Wiſd.* ii. and iii.

And as to the other two Parables, Ver: 31 and 33, theſe do ſhew the future Glory and growing Greatneſs of Chriſt's Church and Kingdom, when all is leavened, when *Babylon* the Great is fallen, *Iſai.* xiii. and xiv. *Rev.* xviii. and xix.

And the other Parables mentioned, Ver. 44, &c. two of them plainly teach us to give up all we have for Chriſt, and to take no Thought for the Morrow (*Luke* xii.) in the Time of great Tribulation, called the Harveſt. And the third and laſt Parable, Ver. 47, &c. doth alſo ſhew that at the Time of Harveſt there ſhall be a Separation of the Juſt from the Unjuſt, agreeable to what is mentioned above, concerning the Tares, &c. Ver. 41, &c. For the Angels ſhall go forth, and ſeparate the Wicked from among the Juſt, and ſhall caſt them into a Furnace of Fire, &c. Ver. 50, called alſo a Lake of Fire, &c. See See *Mat* xxv. 34, &c. *Rev.* xx. 11, &c. *Dan.* vii. 13, &c. *Joel* iii. Salvation and Glory, and Honour and Power, unto the Lord our God! for true

true and righteous are his Judgments, &c. *Rev.* xix.

V. 34. All theſe Things ſpake Jeſus unto the Multitude in Parables, &c.

The Coming of CHRIST in his Kingdom,

To ſet up his Kingdom here on Earth,

According to St. *Matth.* xxiv. and xxv. *Mark* xiii. *Luke* xxi. and xvii. and 20.

Note *this Goſpel of the Kingdom is myſteriouſly and at large deſcribed above*, Matth. xiii. *and as under we have a more particular and ſpecial Account of Chriſt's Coming to Judgment, when the Time of the* Gentiles *ſhall be fulfilled.* Luke xxi. 24. Dan. ix. 26.

Matth. xxiv. 3, *&c.* explained. See the Context.

V. 3, *&c.* AND as Jeſus ſat on the Mount of *Olives*, his Diſciples aſked him, ſaying, What Sign ſhall be of thy Coming, and of the End of the World? (See *Matth.* xxii. v. 9.—14.) And Jeſus ſai unto them, Take heed that no Man

Man deceive you, *&c.* For Nation ſhall riſe againſt Nation, *&c.* and there ſhall be Peſtilence and Famine, and Earthquakes in divers Places. All thoſe are but the Beginning of Sorrows. See *Mark* xiii. 8, *&c.* Then ſhall they (Papal *Rome*,)deliver you up to be afflicted, and ſhall kill you, (*England*;) and you ſhall be hated of all Nations (whoſe Names are not written in the Book of Life,) for my Name's Sake. (See *Pſ.* lxxxiii. 6, *&c. Rev.* xiii. 8. 2 *Eſd.* xv. and xvi.) And becauſe Iniquity ſhall abound the Love of many ſhall wax cold; but he that endureth to the End ſhall be ſaved (out of Trouble. See *Mark* xiii. 13. *Luke* xxi. 19. *Joel* 1, and ii. and iii.) And this Goſpel of the Kingdom ſhall be preached through the whole World (and explained,) for a Witneſs unto all Nations; and then ſhall the End come, (the Deſtruction of Antichriſt, or Papal *Rome*. See *Dan.* ix. 27. and vii. 1; *&c.* and xii. *Rev*, xi. 7, *&c. Lam.* i. and ii. and iii.) v. 15, *&c.* When you therefore ſhall ſee the Abomination of Deſolation, ſpoken of by *Daniel* the Prophet, ſtanding in the Holy Place, (*Romiſh* Idolatry in *England*,) then let them which be in *Judea*, (the true Servants of Chriſt, flee unto the Mountains, *&c.* (Forſake all that you have for Chriſt: take no Thought for the Morrow, *&c. Matth.* vi. 25, *&c.*) remember Lot's Wife. But pray that your Flight be not in the Winter,

nor on the Sabbath Day, for then ſhall be great Tribulation, *&c.* (See *Rev.* xi. 7. *&c. Iſa.* xxxiv. *Pſ.* xxii. and cii.) And except theſe Days ſhould be ſhortened, there ſhould be no Fleſh ſaved; but for the Elects Sake thoſe Days ſhall be ſhortened. See *Deut.* xxxii. 36. &c. *Joel* ii. 15, &c.

V. 23, &c. Then if any Man ſhall ſay unto you, Lo, here is Chriſt, (preached,) or there, believe it not, &c. For as the Lightning cometh out of the Eaſt and ſhineth unto the Weſt, ſo ſhall the Son of Man be in his Day: (See *Luke* xvii. 24, &c.) for whereſoever the Body is, there will the Eagles reſort, (Papal *Rome.*) See *Job* xxxix. 33. *Luke* xvii. 37, and xxi. 24, &c. 2 *Eſd.* xi. 38, &c.

V. 29, &c. And in thoſe Days ſhall the Sun be darkened, and the Moon ſhall not give her Light; and the Stars ſhall fall from Heaven, and the Powers of Heaven, (the Elect Church of Chriſt,) ſhall be ſhaken, (See *Rev.* vi. 12. &c. and xi. *Luke* xxi. 25. *Joel* i. and ii.) And then ſhall appear the Sign of the Son of Man in Heaven, (in the true Church;) and then ſhall all the Families of the Earth mourn, (the Tares, &c. *Matth.* xiii.) and they ſhall ſee the Son of Man coming in the Clouds of Heaven, (in the Prophets,) with Power and great Glory, (as the Prophets have ſpoken. See *Rev.* i. 7, and xiv. 16. and vi. 12, &c. *Matth.* xxvi. 64.

Mark

Mark xiii. 26. and xiv. 62. *Iſa.* xiii. and xiv. *Dan.* vii. *Joel* i. &c. *Lam.* iv. *Deut.* 32.)

V. 31. And he ſhall ſend his Angels with the great Sound of a Trumpet, and they ſhall gather together the Elect from the four Winds, &c. (with the Voice of his Word. *Pſ.* xxix. See *Matth.* xiii. v. 41, 42. and 47. *Rev.* xi. 12, &c. The Lord alſo ſhall roar out of *Sion*, &c. *Joel* iii. 16, &c.) And when you ſee all thoſe Things, know that the Kingdom of God is near, even at the Door. (See *Luke* xxi. 28. *Rev.* xi. 15.) Verily I ſay unto you, this Generation (or Age,) ſhall not paſs away (meaning the Chriſtian Tabernacle and Inſtitution,) until all theſe Things be done, &c. See *Luke* xxi. 24. &c. *Dan.* ix. But of that Day and Hour knoweth no Man, &c.

V. 40, &c. Then two Men ſhall be in the Field, one ſhall be taken, and the other left, &c. See *Eſd.* xiii. 16, &c. See the Parable of the Tares, &c. *Matth.* xiii. 24, &c. *Rev.* xi. 1, &c.

V. 42. Watch therefore, for you know not what Hour your Maſter will come, &c. (*viz.* in the Way of his Judgment.) For as the Days of *Noah* were, ſo ſhall the Coming of the Son of Man be, &c. (*Luke* xvii. 20. to take Vengeance on his Enemies, and to eſtabliſh his Kingdom over all the World. See *Deut.* xxxii. 35, &c.)

Matth. xxv. See the Context.
Many are called, but few are choſen. *Matth.* xxii. v. 9--14.

V. 1, &c. Then the Kingdom of Heaven ſhall be likened unto ten Virgins, which took their Lamps, and went to meet the Bridegroom, &c.

By this, and the following Parable of the Talents, ver. 14. &c. we are admoniſhed to be always ready and prepared to come to Chriſt; for at an unexpected Time the Bridegroom cometh, v. 10. We muſt put on the Wedding Garment. *Matth.* xxii. v. 9.--14. We are alſo exhorted to make the beſt Uſe we can of every Talent which God hath given us, if it be never ſo ſmall: we muſt not hide it in the Earth, our Lord expecteth his own with Uſury, v. 27. Bleſſed are they which are called to the Marriage Supper of the Lamb. *Rev.* xix. 9, &c. Bleſſed is that Servant whom his Maſter when he cometh ſhall find doing his Duty: verily, I ſay unto you, he ſhall make him Ruler over all his Houſe, &c. (his Kingdom. *Matth.* xxiv. v. 46, 47, &c.) See *Pſ.* xxiv. *Rev.* xiv. and iii. 7, &c. He will give him Dominion over all the Earth, &c. *Pſ.* viii. *Gen.* i. 26. over all Infidelity and Hereſy. See *Iſa.* lx. and xxxv. Caſt therefore the unprofitable Servant into utter Darkneſs, there ſhall be Weeping

Weeping, and Gnaſhing of Teeth, ver. 30.

V. 31, &c. And when the Son of Man cometh in his Glory, and all the holy Angels (his choſen People,) with him, then ſhall he ſit upon the Throne of his Glory; (or eſtabliſh his Kingdom, called Mount *Sion*. *Pſ.* xlviii. *Rev.* xiv. and xx. 11. *Iſa.* xxxv. *Heb.* xii.) And before him ſhall be gathered all Nations: and he ſhall ſeparate them one from another (by his Word,) as a Shepherd ſeparateth his Sheep from the Goats, &c. (agreeable to what I have ſpoken above, Ch. xiii. v. 42. 47, &c. *Matth.* xxiv. v. 31. 33. 51. See *Pſ.* xlviii. and xxix. and civ. *Job* iv. and v. *Dan.* xii.)

Now for the better Explanation of the above Parables touching the Coming of Chriſt in his Kingdom, or the Victory of his choſen People over Antichriſt, called the Man of Sin, &c. I ſhall here lay before you in as good a Light as I can the following *Pſalms*.

Son, remember thou in thy Life-time receivedſt good Things, and *Lazarus* evil Things, &c. *Luke* xvi. and xvii. *Pſ.* xxxvii. and ix. and x. and lxix.

Pſ. xxii. concerning the Hind of the Morning.

V. 1, &c. My God, my God, why haſt thou forſaken me, and art ſo far from my

Salvation, and from the Words of my Complaint? O my God! I call by Day, and thou anſwereſt not, and by Night, and take no Reſt. But thou art Holy, O thou worſhip of *Iſrael!* In Thee our Fathers truſted, and Thou didſt deliver them, &c. (the *Jews.*) But I am a Worm, and no Man, the Reproach of Men, and the Contempt of the People. All they that ſee me laugh me to Scorn, they ſhoot out their Lips, and ſhake their Heads, ſaying, He truſted in the Lord, let him deliver him, ſeeing he delighteth in him. But Thou didſt take me out of the Womb: Thou gaveſt me Hope, even at my Mother's Breaſts. Be not far from me, becauſe Trouble is near; for there is no Helper, (none to comfort me. *Lam.* iii. 57.) Many Bullocks have compaſſed me about, mighty Bulls of *Baſhan* have invironed me, (my ſtrong Enemy, See *Pſ.* xviii. 49.) They gape upon me with their Mouths as a ramping and roaring Lion, (See *Joel*, i. and ii.) I am poured out like Water, and all my Bones are out of Joint: my Heart is like Wax, it is melted in the midſt of my Bowels. My Strength is dried up like a Potſheard, and my Tongue cleaveth to my Jaws; and thou haſt brought me to the Duſt of Death.

V. 16. &c. For Dogs have compaſſed me, the Aſſembly of Evil-doers *(Rome,* &c.*)* have incloſed me: they Lion-like pierced my Hands and my Feet, I may tell all my Bones,

Bones, they ſtand ſtaring and looking upon me. They parted my Garments among them, and for my Coat (my Kingdom,) they caſt a Lot.

V. 19, &c. Be not thou far off, O Lord my Strength: make haſte to help me, deliver my Soul from the Sword, &c. Save me from the Mouth of the Lion, and from the Horns of the Unicorns Thou haſt anſwered me. I will tell thy Name to my Brethren: in the midſt of the Church will I praiſe Thee. Ye that Fear the Lord, praiſe him: all the Seed of *Jacob*, honour him, and fear him all ye Seed of *Iſrael*. For he hath not deſpiſed nor abhorred the low Eſtate of the Poor afflicted, (the Reformed Church of Chriſt,) nor hid his Face from him: when he cried unto him he heard. (Behold now, for I am he. *Deut.* xxxii. 39.)

V. 25. &c. My Praiſe ſhall be of Thee in the Great Church, (the Elect Church,) my Vows I will pay before them that fear him:

The Meek ſhall eat and be ſatisfied, they that ſeek after the Lord ſhall praiſe him: your Heart ſhall live for ever. All the Ends of the Earth ſhall remember and turn unto the Lord, and all the Families of the Heathen ſhall worſhip before him. (See *Pſ.* cii. 1.) For to the Lord pertaineth the Kingdom, and he is Ruler among the Nations. All the Fat of the Earth ſhall eat, and bow down themſelves: all that go down to the

Duſt ſhall worſhip before him, (the *Jews*, &c.) and he that quickeneth not his Soul. A Seed ſhall ſerve him, it ſhall be counted to the Lord for a Generation. (See *Iſa.* xxvi. 19.) They ſhall come, and ſhall declare his Juſtice to a People that ſhall be born, (the Chriſtians,) that he hath done this. See *Pſ.* xi. and xii. *Iſa.* liii.

This Pſalm (in the Title Page,) concerneth the Hind of the Morning, or the Victory of Chriſt in his Church, and the Glory of his Kingdom: or as the *Chaldee* expoundeth it, to praiſe God for the mighty and continual Morning Sacrifice, (the univerſal Faith in Chriſt Jeſus.) For all that dwell in the Duſt (the *Jews* and others,) ſhall kneel before him, &c. All Nations ſhall do him Service, &c. in the Morning. *Iſa.* ii. iv. and xlix. And he will not keep alive the Soul of the Wicked, as the *Chaldee* ſaith, ver. 30. As to the Reſt I refer you to my Notes, &c. See *Pſ.* ix.

Furthermore, if Chriſt in his Death and Sufferings be a Figure of his Church, as the Prophets ſhew, the Spiritual Body at his Second Coming muſt be treated in like Manner as he was before ſhe enter into her Glory: all her Bones muſt be out of Joint, &c. But this we are ſure of from the Prophets, that God will not leave her Soul in the Houſe of the Grave, or in Priſon among her Enemies: Chriſt is riſen, ſhe muſt riſe again

out

out of her Aſhes, and come forth as Gold. *Job* xxviii. 10. *Pſ.* cii. 14. Her entire and ſeamleſs Coat (her Kingdom,) muſt not be rent: a Bone of her muſt not be broken, &c. All Kings ſhall fall down before her, for God will ariſe and have Mercy upon *Sion*, &c. *Pſ.* cii. 14, &c. and xii. 6, &c. and xxiii. See *Deut.* xxxii. *Joel* ii. *Lam.* iv. 22, &c. *John* xv. 1, &c. and 16. *Dan.* ii. 1, &c. and vii.

Pſal. xlix. explained. See the Context.

V. 1, &c. Hear you this, all People, both Sons of baſe Men, and Sons of noble Men, &c. (And thus the *Chaldee*, both Sons of *Adam* the firſt and Sons of *Jacob*, together Righteous and Sinners. See *Pſ.* lxii. 10.) I will incline my Ear to a Parable, &c. See *Pſ.* lxxviii.

V. 5. Why ſhould I fear in the Days of Evil, &c. They that truſt in their wealthy Power, and glory in the Multitude of their Riches, (Papal *Rome*,) ſhall in no wiſe redeem their Brother, or give to God a Ranſome for him, &c. (And thus the *Chaldee*. A wicked Man cannot redeeming redeem his Captive Brother from the Judgment of *Gehenna*. See *Ezek.* xiv. 13, &c. *Hoſ.* xiii. 14, &c. *Deut.* xxxii. 22. *Rev.* ii. 11. *Pſ.* xvi. 10. *Job.* xii. 21. &c. and xv. 20, &c. and xviii. *Iſa.* xiv. 9, &c. and xxiv. and xxv.) For he ſeeth the Wiſe do die, the unconſtant Fool and Brutiſh do periſh together,

and

and leave to others their wealthy Power. (And thus the *Chaldee*, For he ſhall ſee wicked Wiſe Men that die the ſecond Death, and are adjudged to *Gehenna*. This ſecond Death is a ſpiritual Death, called a Lake of Fire, &c. *Rev.* xix. and 20. and xx. 6, &c.)

V. 11. They vainly think that their Houſes ſhall be for ever, &c. they proclaim their Names on Lands. (They ſay, We are they that ought to ſpeak, &c. *Pſ.* xii. 4. and 41.) But Man in Honour (having no Underſtanding, ver. 20.) doth not long continue: he is like to the Beaſts that periſh. (The *Chaldee* thus, The Son of Man, a Sinner, abideth not in Honour.) This their Way is their Folly, and their Poſterity delight in it, and follow their Precepts. (They repented not. *Rev.* xvi. v. 10, 11.) The *Chaldee* thus, This their Way occaſioneth Folly to them, and in their End with their Mouth they ſhall manifeſt their Sins to the World that is to come, (the Elect Church of Chriſt, *England*. See *Wiſd.* ii. and iii. and iv. *Pſ.* xli.) As Sheep they are put in Hell, Death ſhall feed on them, and Righteous Men ſhall have Rule over them in the Morning, and their Form (the Sinners,) ſhall wear away in Hell from his Dwelling Place. Thus the Chaldee, like Sheep they put the Juſt to Death and kill them, and cruſh the Saints, (for a ſhort Time. *Rev.* xi.

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7, &c.) Therefore their Bodies (the Sinners,) ſhall wax old in *Gehenna*, (in Baniſhment from God's Holy Preſence, becauſe they ſtretched out their Hand, and deſtroyed the Dwelling Place of his divine Majeſty, (the Elect Church and Kingdom of Chriſt, *England*. *Iſa*. lxvi. 5, &c. *Ezek*. xxviii. and xxxiii. and xxxvi. and xxxix. *Pſ*. x.)

V. 15. But God will redeem my Soul from the Hand of Hell, for he will receive me, (the Righteous, ver. 14. ſhall inherit the Land. *Pſ*. x. 16. and 37. See *Hoſ*. xiii. 14. *Job* xii. *Pſ*. xvi. 10.)

V. 16, &c. Fear thou not when a Man ſhall grow rich, when the Glory of his Houſe ſhall be multiplied, (Papal *Rome:*) for he ſhall carry nothing away with him when he dieth, &c. *Pſ*. ix. and x, and xxxvii. and 18. *Luke* xii. 19. and 16. xix. &c. *Job* xviii. and 29. and xxi. and 27. *Matth*. viii. 12, and 25. 30, &c. *Rev*. xviii. He ſhall come unto the Generation of his Fathers, unto continual Aye they ſhall not ſee the Light. (Thus the Chaldee, the Memory of the Juſt ſhall come to the Generation of their Fathers, but the Wicked for ever and ever, ſhall not ſee the Light (of God's Holy Word and Grace. The Wicked ſhall not underſtand, &c. *Dan*. vii. and 12.) Man being in Honour, and having no Underſtanding, is compared to the Beaſts that periſh.

Pſ.

Pſ. xlvi. explained. See the Context.

V. 1, &c. God is our Hope and Strength, a preſent Help in Time of Trouble. Therefore we will not fear though the Earth be changed, and though the Mountains (the Kingdoms of the Church,) be moved into the Heart of the Seas, &c. (among the Heathen Nations.)

V. 4, &c. There is a River, the Streams thereof ſhall make glad the City of God, &c. (the Elect Church of Chriſt.) God is in the midſt of it, it ſhall not be moved: God will help it at the Looking-forth of the Morning, (when the Night of Affliction is paſt, and Antichriſt is deſtroyed.) The Nations were angry, the Kingdoms were moved: the Lord gave his Voice, the Earth melted. (See *Joel* iii. 16. &c.) The Lord of Hoſts is with us, the God of *Jacob* is our Refuge.

V. 8. O come and behold the Works of the Lord, &c. He maketh Wars to ceaſe unto the utmoſt End of the Earth; He breaketh the Bow, and cutteth the Spear in ſunder. (See *Iſai.* ii. and iv. and v. and vi.) Be ſtill then, and know that I am God: I will be exalted in the Nations, I will be exalted in the Earth. The Lord of Hoſt is with us, the God of *Jacob* is our Refuge, (See *Joel* iii. O clap your Hands together, all People, &c. *Pſ.* xlvii.)

THE

THE

Modern LOOKING-GLASS;

OR, THE

Victory of CHRIST in his Church over ANTICHRIST.

He that hath an Ear to hear let him hear. Matth. xiii. 9.

THE

PREFACE.

I Think it here neceſſary, concerning the following Speculations, to inform my Reader, that I have been a little free in my Thoughts on theſe Six Merchants; and perhaps ſome of them may think themſelves ill uſed, and ſay I have done this out of Envy or Ignorance, &c. But let all ſuch Gentlemen think what they pleaſe: I hate no Man, or Society of Men, but rather in Love chuſe through this dark Perſpective Glaſs to ſhew them their Errors, that they may learn Wiſdom, and not go aſtray, &c. See *Wiſd.* vi. 9. &c. Judge nothing before the Time, &c. The World is yet in the dark, and they know it not.

I muſt confeſs my Sentiments are dark, and perhaps quite new to moſt learned Men in theſe Days, and they are the more ſo becauſe of their Brevity; but the Time may come when I ſhall ſhew them a clearer and fuller Proſpect of God's Holy Temple, built from the Ground and Foundation on its ſeven Pillars. See 2 *Eſd.* x. v. 27, 55. and vi. 38, &c. *Rev.* ii. and iii. *Gen.* i. And there is a Time for all things.

In the mean Time let every Man, or Community of Men, make the beſt Uſe they can of theſe Secrets, and not raſhly explode or contemn what they cannot underſtand. There is nothing hidden that ſhall not be uncovered, &c. *Matth.* x. 26. And we ſhall ſee Eye to Eye when the Lord ſhall bring again *Sion.* See *Iſa.* lii. 8. and lv. 11, &c. *Pſ.* xlviii. and xviii. and cxlviii, and cxlix.

My Reader may alſo underſtand (if he can receive it,) this grand Secret, *viz.* My Belief is this, that the Church of God, created from the Beginning, is compoſed of three grand Diviſions, four Generations, and Seven Churches, which are myſteriouſly called Heavens: They are alſo called the Church of *Epheſus*, the Church of *Smyrna*, &c. *Rev.* ii. and iii. Theſe Churches are alſo ſignified and deſcribed by the ſeven Candleſticks, *Ex.* xxv. 31. and by the ſeven Pillars, &c. *Prov.* ix. 1. They are alſo myſteriouſly created of God in ſix Days, that is, ſix Thouſand Years,

(one

(one Day is with the Lord as a Thouſand Years, &c. 2 *Pet.* iii. 8.) the ſeventh Church being God's Holy Reſt. *Gen.* i. and ii. 2 *Eſd.* vi. 3. And he gave us his Sabbaths for a Sign of all this Grace and Glory, *Exod.* xxxi. 12. &c. *Ezek.* xx. 12. and the Manna for a Sign. *Exod.* xvi. 23. See *Iſa.* xl. and xli. and lxv. 17, and lxiv. 7. and lx. and xxxv. *Lev.* xvi.

Note, The three grand Diviſions of the Church are thus to be underſtood; one before the Law, one under the Law, and one under the Goſpel: And the four Generations; one before the Law, one under the Law, and two under the Goſpel. Theſe are the four Cherubims, and they are alſo called the four Rivers of Paradice, *Gen.* ii. 8, &c. *Ezek.* i. and x.

Some Texts of Scripture by Way of PROEM.

Whoſo is ſimple let him come hither, &c. *Prov.* ix. 1, &c. *Iſai.* lv.

Many are called, but few are choſen, &c. *Mat.* xx. and xxii.

Every Plant that my heavenly Father hath not planted ſhall be rooted up, *Mat.* xv. 13. See *Mat.* xiii. and xxv. and *Dan.* vii. *John* iii.

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven, &c. (the elect Church of Chriſt, *Mat.* vii. 21, &c.)

So run that you may obtain, 1 *Cor.* ix. 24.

He that endureth to the End, ſhall be ſaved,

ſaved, *Mat.* xxiv. 13. and xxv.

Behold, he is in thy Hand, but touch not his Life, *Job* i. 12, and ii. 6, &c.

The Fire ſhall try every Man's Work, &c. 1 *Cor.* iii. 9, &c. *Mat.* xiii. For behold, the Day cometh that ſhall burn as an Oven, &c. *Mal.* iv. 1, &c. The mighty Man ſhall cry there bitterly, &c. *Zeph.* i. 14. *Iſai.* 34. For the Day of the Lord of Hoſts ſhall be upon all the Proud and Lofty, &c. *Iſai.* ii. 1.

I have ſeen the Ungodly in great Proſperity, &c. *Pſ.* xxxvii. 35, &c. and i. 4. In his Proſperity the Deſtroyer ſhall come upon him, &c. *Job* xxvii. 8. &c. The rejoicing of the Wicked is ſhort, &c. *Job* xviii. 5, &c. and xxi. 7, &c. The Light of the Wicked ſhall be quenched. &c. *Job* xviii. 5, &c. and xxi. The Eaſt Wind ſhall take him away, &c. *Job* xxvii. 21, &c. *Ezek.* xxvii. *Pſ.* xlviii. Son, remember that thou in thy Life-time receivedſt thy good Things, and *Lazarus* evil Things, &c. *Luke* xvi. 19, &c. and xvii.

Hear, therefore, O ye Kings, and underſtand, &c. *Wiſd.* vi. 1, &c.

Thoſe that thou gaveſt me I have kept, and none of them is loſt but the Son of Perdition, that the Scriptures might be fulfilled, &c. Sanctify them with thy Truth: Thy Word is Truth, &c. I pray not for theſe alone, but for them alſo which ſhall believe in me through their Word; that they may

be

be one, as thou, O Father, art in me, and I in thee, &c. I in them, and thou in me; that they may be made perfect in one, &c. That the Love wherewith thou haſt loved me, may be in them, and I in them, *John* xvii. 12, &c. See *John* xiii. 18. and xvi. 13, &c. *Note*, This holy Prayer which Chriſt made to his Father, ſhould be well conſidered and regarded by his Diſciples and Servants. His Deſire is this, that they all may be one, &c. and be made perfect in one, &c. This divine Union is not yet fulfilled. See *Zeph.* iii. 8, &c. *Iſai.* xxxv. and xliii. and lii.

THE

Modern LOOKING-GLASS, *&c.*

IN this happy Kingdom of *England* ſix different Merchants now live and trade. They all pretend to ſpring from one Stock, and to be the legitimate Sons of one Mother, the Free-woman. They all wear different Habits by Way of Diſtinction, and have different Names according to their Occupations. They all trade in a merchandizing Way, but not all in one Commodity, neither are they all Freemen. Some of them occupy their Merchandiſes in Gold, Silver, and precious Stones, others in Wood,

Hay, and ſuch like combuſtible Matters. Some build their Houſes on a Rock, others on the Sand. But as to their Names and Habits: for by theſe we ſhall know who are the wiſeſt Men, and who are the greateſt Fools.

The Firſt FAMILY.

The firſt then of theſe Families, or Company of Merchants, were formerly called Catholicks; for they were made out of the Mercy-ſeat, and born of the Free-woman, on the fifth Day, with the Lord, *Gen.* i. 20, &c. For on the fifth Day God ſaid, Let the Waters bring forth, &c. (The Sea is his, &c. *Pſ.* xcv. 2 *Eſd.* vi. 47, &c.) So they are called the Church of *Sardis*, *Rev.* iii. 1, &c. and the Daughter of *Tyrus*, &c. *Pſ.* xlv. 13, &c. See *Gal.* iii. and iv. *Iſai.* liv. They were then very pure, and wore a neat clean Garment, of one Piece and one Colour, as the primitive Chriſtians uſed to do, and were perfect in their Ways, &c. *Ezek.* xxviii. 15, &c. But in a little Time after, for the Sake of a Meſs of Pottage, they fell away from the Grace of God, as did *Eſau*, *Heb.* xii. 15. They added Drunkenneſs to Thirſt, *Deut.* xxix. 19. They ſold their Birthright, changed their Name, threw off their Coat, forbid their Prieſts to marry, &c. 1 *Tim.* iv. 3. turned Rebels to their Princes, and Tyrants to their

poor

poor Brethren, the Houſe of *Jacob*, and ſet up a King over them, whoſe Name is *Abaddon*; and to him is given the Key of the Bottomleſs Pit, *Rev.* ix. v. 1.—11. and 17, 8, &c. And he roſe up out of the Sea, &c. *Rev.* xiii. and xvii. and xviii. He is the Legs, Feet and Toes of the Image, &c. *Dan.* ii. 33. And being the laſt Power of Antichriſt, he repreſenteth the whole, or any Part of the Body. He is the fourth Beaſt, *Dan.* vii. 7, and is called the *Eagle*, 2 *Eſd.* xi. 39, and xii. and he hath the Jaws of a great Lion, &c. *Joel* i. and ii. See *Pſ.* xxii. and he is hated of God, *Mal.* i. 1, &c. Their Wiſdom is departed from them, and they are dead, *Rev.* iii. 1, &c. *Jer.* xlix. 7, &c. *Pſ.* xxiv. and xii. and xiv. He is fallen from Heaven, &c. *Iſai.* xiv. 12, &c. So that now, and of a long Time, they have been called Papiſts. They are great Merchants in Iniquity, and are grown rich, fat, and powerful. See *James* v. *Job* xxi. 7. *Deut.* xxxii. 4, &c. *Ezek.* xxviii. *Iſai.* ii. 12.

They now wear a Coat of many Colours of their own making, quite different from the former. It is patched and painted, and embroidered with Gold and Silver, and is of a monſtrous Size and Shape. See *Iſai.* i. *Ezek.* xxvi. and 27: Under this Garment they conceal their Implements of Huſbandry, and various Kinds of Merchandiſe: for they are great Farmers, as well as Merchants and Mariners.

The Fort of *Tyrus* is their chief Haven for Ships and Merchandiſe, and their Prince is called the King of *Tyrus*, *Ezek.* xxvi. and xxviii. and the rich Man and the cruel Man, and the Hypocrite, and the Fool, and the wicked Man and the Tyrant, and the Man of Sin, and the *Behemoth*, &c. But he hath many other Names given him by the Prophets, for he is very much taken Notice of by them, though he doth not know it. For ſince his Fall from Heaven (the Church of Chriſt) he is grown quite ſtupid and ignorant: for he hath left off to be wiſe, and to do Good, &c. *Pſ.* xxxvi and ix. and x. and xxxvii. He hath not judged aright, nor kept the Law, &c. *Wiſd.* vi. *Exek.* xxviii. He hath long hated his Brother *Jacob*, (*England*) and ſeeketh to ſlay him: but *Iſrael* ſhall do valiantly, &c. *Numb.* xxiv. 18, &c. *Joel* i. and ii. *Rev.* xi. 7, &c. *Pſ.* xviii. and xxiv. For the Lord hath a Sacrifice in *Bozrah*, and a great Slaughter in the Land of *Edom*, &c. (Papal *Rome*) *Iſai.* xxxiv. *Jer.* xlix. 7. &c. *Ezek.* xxxv. and xxxvi. *Mal.* i. *Joel* iii. 19. And there ſhall be no Remnant of the Houſe of *Eſau*, for the Lord hath ſpoken it, &c. *Obad.* xviii. &c. Curſed be he that curſeth thee, *Numb.* xxiv. 9. *Lam.* iii. 58, &c. *Gen.* xii. 3. and xxvii. and xxix. The Eaſt Wind hath broken thee in the Midſt of the Sea, &c. Thou ſhalt be a Terror, and never ſhall thou be any more, *Ezek.* xxvii. 26. &c. The Eaſt Wind (an

Eaſtern

Eaſtern Power) ſhall take him away, &c. Every Man ſhall clap his Hands at him, and hiſs at him, &c. *Job* xxvii. 13, &c. *Jer.* l. and li. With an Eaſt Wind thou brakeſt the Ships of *Tarſhiſh*, &c. *Pſ.* xlviii. 7. &c. For the Day of the Lord of Hoſts ſhall be upon all the Proud and Lofty, &c. and upon all the Ships of *Tarſhiſh*, &c. or *Tyrus* (that is, Papal *Rome*) *Iſai.* ii. 12, &c: and xxiii.

But of this ancient Family I ſhall ſpeak more at large hereafter, in Conjunction with the ſixth Family, their Twin-Brother: and then I ſhall ſhew him more plainly that his End is near: the great Day of the Lord is near at Hand, &c. The mighty Man ſhall cry there bitterly, &c. See *Zeph.* i. 14, &c. *Amos* ix. 8, &c. Alas, alas, that great City *Babylon!* for in one Hour is thy Judgment come, &c. *Rev.* xviii. Thou haſt delivered me from the cruel Man, *Pſ.* xviii. 49, &c. See 2 *Theſſ.* ii. 3, &c. *Dan.* vii. *Joel* iii. *Lam.* iv. v. 21, 22. *Edom* ſhall be deſolate, it ſhall be as *Sodom*, &c. *Jer.* xlix. 22, and l. and li.

The Second FAMILY.

There is alſo another Family of Merchants in this Kingdom. This is a younger Branch: they ſpring from one *Calvin*, a Foreigner, a mere Pretender to Truth and Reformation, a Stranger indeed!

Theſe are called Preſbyterians, Diſſenters, Puritans, &c. They ſtrain at a Gnat, and

ſwallow a Camel, and are governed by Lay-Elders. They love one another, and trade one with another lovingly. Theſe Separatiſts or Diſſenting Brethren, wear a Coat of their own making: it is entirely new-faſhioned, for they are Proteſtants indeed! It hath neither Make nor Shape; it is both over ſhort and over ſcanty, and very badly put together: the Garments of Holineſs they hate, ſo they are not created in the Image of God, *Gen.* i. 26. The Staff of their Kingdom was by a divine Hand taken from them not long ago; their Covenant of Strength was broken to Pieces, and crumbled into Duſt: their great Protector died in his proud Attempt, and with him all his Power. The Lion's Voice made the Wolves to tremble; and all the unclean Beaſts fled into the Woods and Deſerts. The Committee of Safety, with their Brethren and holy Servants, wiſely laid down their Arms at the Palace Gate, and retired into Dens and Caves of the Earth. They called to the Rocks to fall upon them, and to the Hills to cover them from the Face of him that ſat on the Throne, and from the Wrath of the Lion. The cruel Regicides, that had eſcaped the Jaws of Death, were terribly affrighted at the royal Proclamation, and the glittering Sword that hanged over their Heads. Some of them ſought for Shelter under the Wings of the Dove: others of a more timorous Nature, being conſcious of their own Cruelty and Wickedneſs, put on Eagles Wings and fled. Some of them, mounted upon wooden Horſes, committed

mitted themſelves to the Mercy of the Winds and Waves; and ſo eſcaping the Mouth of the Lion, they fell into the Paws of the Bear. But let us purſue theſe falſe Prophets no further at preſent, ſince the Word of God hath ſaid, Let them alone, &c. *Mat.* xiii. 29, &c. and xv.

The juſt King now ſeated on his Throne, and the holy Order of Prieſthood re-eſtabliſhed, and the Laws of the Land ſettled, the holy Mountain of God began to flouriſh, and the Trees of the Field gave their Fruit, as in old Time. The Saints did weep to ſee their ghoſtly Fathers turned out of Paradice, and made naked. Naked, did I ſay? they were that before; for they entered not in by the Door, *John* x. 1, &c.

Theſe Tares and falſe Prophets, and Wolves, as they are called, have more than once deſired an Union and Friendſhip with *England*, and have obtained it in ſome Sort. But this doth not pleaſe them: they want the civil Power, that they may more eaſily obtain the eccleſiaſtick, and ſit again as Kings and Counſellors, lording it over the pure Wheat. *Mat.* xiii. v. 8.—23. To this End they now begin to ſue for Peace, and humbly pray, that *England* in her great Wiſdom will once more condeſcend to their Requeſt, and give them Life; Life ſpiritual and temporal, immortal Glory. And this is what they aſk: A new Alliance, and a nearer Union; and Union of Hearts and Minds, a laſting Peace, a Condeſcenſion to their Form of Worſhip, (if ſo it may be called) or to a Moderation juſt and pure, what they call

pure and holy, but what is that? Truly, this artful Submiſſion, and theſe new Terms of Peace, in my humble Opinion, will never be ſubmitted to, or the leaſt Condeſcenſion made to their Requeſt, by ſo great and wiſe a King as *George* the Second, or his Counſellors and the Judges of *England*.

Hold that faſt which thou haſt, that no Man take thy Crown, &c. *Rev.* iii. v. 7—12. Beware of falſe Prophets that come to you in Sheeps Cloathing; for inwardly they are ravening Wolves, *Mat.* vii. 15, &c. Theſe formidable Tares the envious Man hath ſcattered among the pure Wheat. But Harveſt is at hand, their Doom is ſigned, God's holy Word ſhall ſoon conſume their Pride: They are not his Creation, nor his People, his elect People, the Children of the Kingdom. Then ſhall the juſt Man ſhine as the Sun, &c. He that hath Ears to hear let him hear, *Mat.* xiii. and xviii. and xxiv. and xxv. *Dan.* vii. 1 *Cor.* iii. 9, &c. *John* x. and xvi. and xvii. and xi. and xii. and iii..

The Third Family.

We come now to the third Family of Merchants. Theſe are a peaceable People, and pretend to have the Spirit of Truth for their Guide. They have alſo a Lamb-like Look, and glory in Perſecution and Singularity. They are vulgarly called Quakers, and indeed they tremble at the Word of God, as good Men do, or ought

ought to do. They love Silence; and, as ſome ſay, they eat and drink in Silence, (the Holy Euchariſt,) and walk as the Spirit directeth them, whether maſculine or feminine. They have alſo a Familiar Spirit, an inviſible Spirit, which giveth them inward Light; and by this Light they walk through Darkneſs, and in By-ways. They ſtumble at the Light of God's Holy Word and Spirit, and refuſe to pay Tribute to whom it is due. They love one another to ſupport their own Kingdom; but alas! their Love is like their under Garment. They ſeparate themſelves from the Congregation of the Juſt, (called the Holy People, &c. *Dan.* vii.) and think themſelves purer than the Children of Light; than thoſe whom God created in his own Image, and gave them Dominion over all the Earth, and whatſoever walketh through the Paths of the Sea, (all Infidelity and Hereſy. See *Gen.* i. 26. *Rev.* iii. v. 7--13. *Pſ.* viii. 2 *Eſd.* vi. 53, 54. and xvi. 47. *Dan.* vii. 13.)

The Coat or outward Garment which they wear, is much like their inward, (of which I ſpeak,) modeſt and plain; but it is ſcanty and without Form, and ſo very old faſhioned I do not know what to call it: however it ſticketh ſo cloſe to their Bodies, they do not love to pull it off, for they are very proud of its Make and Shape. Theſe Sons of *Jonadab* are ſo obedient to their Father's Precept, that they will not be perſuaded to drink pure Wine: they will not add one Button to their Coat or to their Hat, as well

well knowing the evil Conſequences of a wavering Mind, and what Ruin and Deſtruction this Weakneſs and Inſtability have brought upon many Nations and Kingdoms, greater and mightier than themſelves. In Fact, theſe poor Rechabites are a wiſe and underſtanding People in this Particular; and ſet a good Example to other Nations. For if their Work will not abide the Fire, they are reſolved to relinquiſh it altogether, and to flee as a naked Man out of his Houſe, leaving all behind them to the Flames; to give up all for Chriſt, who they think is able to build them a better Houſe. But as yet they ſee through a Glaſs darkly: every Man's Work ſhall be made manifeſt, for the Day ſhall declare it, &c. See 1 *Cor.* iii. 9, &c. And behold, the Day cometh that ſhall burn as an Oven, &c. *Mal.* iv. 1, &c. He will make all his Enemies like a fiery Oven, &c. *Pſ.* xxi. 8, &c. *Matth.* xxiv. and xxv. This Day will be better deſcribed in the ſixth Family, or better underſtood: for whom God loveth he honoureth with Majeſty, Power, and Glory, and giveth them Holy Garments fit to appear in before his Holy Majeſty. *Rev.* iii. v. 7--13. For he will turn to the People a pure Language, &c. *Zeph.* iii. 9, &c. See *Pſ.* xxiv. and 48.

But let me not wander from my honeſt Friend; for in the Concluſion I modeſtly think that theſe Lambs, ſo full of Singularity and modeſt Pride, have under acted their Part. The Spirit indeed is willing, but the Fleſh is weak; who lighteth a Candle, and putteth it under

under a Buſhel, &c. *Matth.* v. 15, &c. I fear their Houſe is built upon the Sand.

Yet again they ſay with our Lord Chriſt, He that worſhippeth God muſt worſhip him in Spirit and in Truth, &c. *John* iv. 23. and xiv. and xvi. They ſay well in ſome Senſe: but this was ſpoken in a more particular Manner to the *Jews* and *Samaritans*, to call them to a more reaſonable Service, to a new Covenant and everlaſting Prieſthood, of which their Miniſtration was only a Figure: the Truth ſhall make them free, for the Children of the Promiſe are counted for the Seed. Heb. vi. and vii. and viii. So Chriſt here calleth them to caſt away the Yoke of Bondage under which they groaned, as well as the beggarly Rudiments of the World, and to become his Diſciples; who was now come in Perſon to aboliſh all the legal Types and Ceremonies, and to inſtitute his two Holy Sacraments of Faith and Water, and to eſtabliſh his Kingdom over all the World, and ſo open a Way into the Holy of all Holies. *Heb.* x. 20. And his Yoke is eaſy, and his Burden is light. *Matth.* v. and vi. and vii. *Gal.* iii. and iv. So the everlaſting Covenant which God made with *Noah*, and again with *Abraham* and his Seed, *Gen.* ix. and 15. and 17. is now reeſtabliſhed, and God's Holy Oath ſhall be fulfilled in his due Time to his Elect People *Iſrael*. See *Iſa.* liv. and lx. and 35.

But who are God's Elect People *Iſrael*, unto whom Dominion is given over all Sheep and Oxen, &c. all Nations: *Pſ.* viii. *Gen.* i. 26.

for

for as yet we ſee not all Things ſubdued unto us. *Heb.* ii. 8, &c. One ſaith, I am Chriſt, and another ſaith I am Chriſt, &c. *Matth.* xxiv. 23. &c. and others ſay, We are all one in Chriſt. See Dr. Clark's Sermons: This great Myſtery will be explained at the Time of Harveſt: the Day ſhall declare it, &c. &c: 1 *Cor.* iii. ix. &c. *Matth.* xiii. and xxiv. and xxv. See *Iſa.* lii. and lv.

From all what is ſaid above I wiſh my peaceable Friends would conſult the Spirit of Truth, and not lean too much to their Underſtandings, and to the Spirit of Error and Belial: and the Truth ſhall make them free, and there ſhall be one Fold under one Shepherd, &c. See *Zeph.* iii. 8. *John* xvii.

The Fourth FAMILY.

The Fourth Family is alſo a kind of inviſible People, a young upſtart People. Theſe Merchants alſo pretend to have a great Share of inward Light, which they call modern Chriſtianity, and a new Birth, &c. They are vulgarly called Methodiſts, and Whitfieldites, &c. They have a large Share of Hypocriſy and Oſtentation, which they call an holy Zeal and Love to pleaſe God: they have alſo a Lamb-like Look, &c.

With this poor Stock they began to trade. They pretend to be the true Sons of our holy Mother,

Mother, the Church of *England*: and indeed they eat of her Bread, and drank of her Wine, and of her Milk, in their Infancy, and lay in her Boſom. But now being grown up, like profligate Children and prodigal Sons, they wander abroad in By-ways and unknown Regions, thinking to find a better Paradiſe, or to climb up to Heaven a nearer Way: they contemn or miſtake their Father's Precepts, and keep not the Law of their Mother. They think themſelves wiſer than the Aged, and holier than all other People. They much reſemble the Phariſees of old, whom our Lord rebuked for their Hypocriſy and Arrogancy, &c. *Matth.* xxiii. They lead away ſilly Women, and the moſt ignorant Men and Children. They inſtitute a new Kind of Devotion, and enter not in by the Door of the Goſpel. They are like the young Buzite very full of Words without Knowledge. *Job* xxxii. 18, &c. They ſay we muſt be born again, or we cannot receive the Holy Ghoſt: we muſt believe, and we ſhall receive. They alſo ſay we muſt be perfect as our heavenly Father is perfect, and we muſt give away all we have for Chriſt: we muſt take no Thought for the Morrow, &c. *Matth.* vi. &c. And many ſuch Precepts as theſe they teach their ignorant Followers to underſtand in too narrow a Senſe, not knowing the Scriptures, and the Power of God. It is God that teacheth Man Knowledge, and *Job* ſhall ſee the Face of his Power and Wiſdom and Good-

neſs.

neſs. *Job* xxxviii. and xxxix. and xl. and xli.* This Doctrine of Regeneration and new Birth they ſhould preach to the Jews and Infidels, to whom it was ſpoken and doth concern. *John* iii. 7, &c. and 4. But God Almighty will do all this in his own good Time: for his Fan is in his Hand, &c. *Luke* iii. v. 16, 17. 1 *Cor.* iii. 9, &c. See *John* xv. and xvi. There is a Path that no Fowl hath known, &c. *Job* xxviii. 7, &c. Holy Father! ſanctify them with thy Truth: Thy Word is Truth, &c. *John* xvii. 17, &c.

The Coat they wear is of one entire Piece without Seam, and indeed without Form or Faſhion. It looketh more like a Cloak than a Coat:

* The Methodiſts pretending to build their Opinions upon the Writings of St. *Paul*, and the Articles of the Church of *England*, ignorantly or wilfully do miſtake both. St. *Paul* ſhewing the *Jews* that the Law was only a Shadow of that true Subſtance the Chriſtian Religion, maintaineth that only in Chriſt (the great and ultimate Sacrifice for Sin,) they could be juſtified, and not by the mere Works of the Law. For theſe are the Works he ſpeaketh of, in Argument and Oppoſition to the *Jews*: otherwiſe his Epiſtles abound with pious and intereſting Exhortations to bring forth the true Fruits of Faith, and that thoſe that believe in God be careful to excel in good Works, *Tit.* iii. 8. for God will give to every Man according to his Works. *Rom.* ii. 6. And St. *James* hath taken ſome Pains to ſhew, that as the Body without the Soul, ſo Faith without Works is dead. By this he intimateth that thoſe good Works which proceed from a lively Faith in Chriſt are no other than the Branches and Fruit that ſpring from it, or as it were the Limbs and Members that give it it's full Proportion and Stature, or in a Word, Faith itſelf.

Again

Coat: I do not know what to call it. The Sons of *Jonadab* and all the Saints of our Times like it well, becauſe it is old. But they have no Underſtanding; it wanteth that modeſt Shape and curious Decoration, which are neceſſary and appointed for *Aaron* and his Sons to wear in theſe laſt Times, to make them acceptable before the Lord. See *Rev.* iii. v. 7--13. *Gen.* i. 26, &c. 2 *Eſd.* vi. v. 53, 54.

Theſe young Merchants are great Travellers, and may do good abroad in a cold and deſert Land, where no Water is. They come, as they ſay, to call the Poor, the Lame, and the Blind to come to Chriſt. They alſo ſay that they are ſent

Again as to the Articles of the Church of *England*, we muſt conſider that ſeeing the Church of *Rome* placed the greateſt Merits in Works, inſomuch that they inculcated the Notion of Works of Supererogation; theſe Works of theirs being chiefly Pilgrimages, and Things of the like Nature: our Reformers, in Oppoſition to theſe Errors, maintained in their Articles that they could only be juſtified by the Merits of Chriſt, and that all ſuch preſumptuous Works were ſinful and unprofitable. The Preſbyterians and Sectaries afterwards miſtaking theſe Articles, occaſioned the publiſhing of that moſt excellent Treatiſe, the whole Duty of Man, thought by *Blake*, the Inventor of the Key to the Revelations, to have been written by his Maſter Archbiſhop *Sheldon*, from his having ſeen ſome Manuſcript Papers of it in the Archbiſhop's Study, as I think I have heard the Author of theſe Writings ſay: which Treatiſe doth not aboliſh, but doth rather recommend the increaſing and Extenſion of Faith, by bringing forth Fruits worthy of it, and being Chriſtians in Deed, and not in Name only. And this we are enabled to do through him whoſe Strength is ever made perfect in Weakneſs, whoſe eternal Spirit is always ready to help all thoſe who call upon him faithfully.

ſent to haſten Chriſt's Kingdom, and to bring in all Nations to the Chriſtian Faith by a new Birth, &c. They ſay well, and perhaps mean well: but where is their Commiſſion or Authority? Who are they? If they are of *England*, why do they not keep within her Walls? See *Rev.* iii. 7, &c. Many are called, but few are choſen. See *Matth.* xx. and xxii. v. 1--14. *Luke* xiv. 16, *&c.* Theſe are they which have not defiled their Garments, &c. they that overcome.

One Thing more I will preſume to ſay to theſe new Methodiſts: I would not have them let their Zeal carry them too far, or aim at Things too high, neither be righteous over much: great Merchants have by theſe Means been ruined, *viz.* Papal *Rome*. They are but Men, and frail Men too; I mean weak in Knowledge, and other Excellencies. And all this doth I think well appear in the Writings of their High Prieſts and Elders: but theſe they ſell to get Money, &c. to ſupport their Kingdom. They ſay they are Chriſtians, and that is all. This is the Character of a Methodiſt; ſo other People ſay: and as I hear they differ among themſelves in Matters of Faith, &c. ſo their Houſe is not built upon a Rock. See *John* xvii.

Humility is the true Mark of a Chriſtian Champion, and Wiſdom hath built her Houſe, and hewn out her ſeven Pillars, &c. (ſeven Churches, *Rev.* ii. and iii.) *Prov.* ix. 1, &c. *viz.* two before the Law, two under the Law, and two under the Goſpel, the ſeventh being the great Church.

Rev.

Rev. iii. 12, &c. Every Plant that is not planted of God ſhall be rooted up. *Matth.* xv. 13. We muſt be all one in Chriſt. *John* xvii. 20. The Fire ſhall try every Man's Work, &c. *1 Cor.* iii. 9, &c. *Mal.* iv. 5. This great Work of God's Harveſt muſt be done by a Revelation of his Word, called the Comforter, who is the Holy Ghoſt. *John* xiv. 15. *Rev.* i. 1. and by a Man appointed and enabled to decypher the ſame, (He ſhall come from the North, *Iſa.* xli. 25. *Job* xxxvii. 22, &c.) and alſo by his great Power and Judgments, and in his own good Time, as the Prophets plainly teſtify. See *Iſai.* ii. and li, and lii. and lx. and lxvi. *Deut.* xxxii. 36. *Mal.* iv. v. &c. *Rev.* xi. and xviii. *Joel* ii. and iii. So then this great Work of Reformation and Regeneration cannot be done without Almighty God's ſpecial Aid, and in his Word, and in his Spirit, and in his Power, See *Iſai.* ii. and iii. and iv. Saying, Behold, I ſend you *Elijah* the Prophet, &c. *Mal.* iv. v. &c. See *John* xiv. and xv. and xvi. *Luke* i. and ii. *Matth.* xi. 10, &c. So the Revelation of Jeſus Chriſt, which God gave unto him, &c. is the Comforter which Chriſt hath promiſed to ſend to his true Diſciples by his Angel, *Rev.* i. 1, &c. called *Elijah:* and he ſhall teach us all Things, &c: when explained. There is not a greater Prophet than *John the Baptiſt*, who is *Elijah*. *Matth.* xi. 14. He ſhall reprove the World of Sin, &c. *John* xvi. 8, &c. The Prophetick Word of God, and the Goſpel of Jeſus Chriſt, are alſo here underſtood and comprehended, as

being written by the Power of the Holy Ghoſt, called the Spirit of Truth, &c. *John* xvii. 17. For his Word is like Fire, and it is ſaid of Chriſt, that he ſhall baptize you with the Holy Ghoſt and with Fire. *Luke* iii. 16. He will make all his Enemies like a fiery Oven, &c. *Pſ.* xxix. 9. &c. and he ſhall leave them neither Root nor Branch, &c. *Mal.* iv. *Pſ.* i. 4, &c. This burning Oven, &c. *Abraham* ſaw. *Gen.* xv. 17, &c. See 1 *Cor.* iii. 9, &c. *Matth.* xiii. and xxiv. and xxv. *Joel* i. and ii. *Lam.* ii. and iii. and iv.

The Fifth FAMILY.

We come now to the fifth Family, (if ſo it may be called,) and theſe are the greateſt Fools of all; or at leaſt I think ſo, becauſe they are Enemies to God's true Church and People, his Elect People, called the Holy People, *Dan.* vii. and to his true anointed King, even their own King, whilſt he faithfully and firmly protecteth and defendeth their Faith and juſt Laws: for it is God alone that taketh away Kings and ſetteth up Kings, for Wiſdom and Strength are his: the Name of God be praiſed for ever and ever, &c. *Dan.* ii. 20, &c. He hath already ſet up a Kingdom, his laſt Creation, which ſhall never be deſtroyed, but ſhall fill the whole Earth, *Dan.* ii. 25. It is the Joy of the whole Earth; &c. *Pſ.* xlviii. 2, &c. and 24. *Heb.* xii. *Iſa.* ii. *Joel* iii. and Dominion is given unto it. *Gen.* i. 26. *Pſ.* viii. *Rev.* xiv. and xix. This

This Kingdom and Houſe of *David* theſe Fools want to pull down and deſtroy, or at leaſt to ſet up a King over it whom the Lord and his People have not choſen. Woe to that Man by whom the Offence cometh, &c. *Luke* xvii. 1. He that is leaſt among you ſhall be the greateſt. *Luke* ix. 48. This Family of Fools and Rebels, as I ſaid above, want to pull down their own Houſe, and to bring an old rotten Houſe over their Heads, and a Northern Army into their Land. They had better live at Eaſe, and ſerve God according to his Ordinances in their own Land, that is, in the pure Chriſtian Faith, as by Law eſtabliſhed in *England*, now their own Houſe, and defend and ſupport their own Houſe, God's Houſe, called the Land of *Iſrael*, and Mount *Sion*, &c. *Ezek.* xxxvi. and not meddle with Strangers, a People of a corrupt and ſtrange Language, (Falſe Doctrine, &c.) called alſo Liars and Fools, &c. It is hard to kick againſt the Pricks. See *Pſ.* xci. and xxxvii. and ix. *England* ſhall not long be a Slave: God hath loved her, &c. *Rev.* iii. v. 7--12: And he will avenge the Blood of his Servants, &c. *Deut.* xxxii. *Iſai.* x.

But O alas! what mean theſe Words? He that eateth Bread with me hath lifted up his Heel againſt me, &c. *Matth.* xxvi. 23. See *Pſ.* xli. 9, &c. and xxii. and cii. and lix. and lxix. and xviii. Note, as Chriſt was betrayed, &c. ſo ſhall his Elect People be.

Theſe Enemies of Chriſt are ſo well known at home and abroad, I need not give their

Name, or the Faſhion of their Coat: I find no Fault in the make of it. The Scriptures muſt be fulfilled. *John* xvii. 12. They may repent of their Treaſon when it is too late.

And *France*, defend thyſelf if thou art able! See *Pſ.* cix. An Eaſt Wind ſhall take thee away, &c. *Ezek.* xxvii. 26. *Job* xxvii. 13. *Pſ.* xlviii. 7. But the Lord will comfort *Sion*, he will drive far off from her the Northern Army, &c. *Joel* ii. 20. He will no more lead her away into Captivity. *Lam.* iv. 22. *Pſ.* lvii. He will comfort all her waſte Places, and raiſe up her Head above her Enemies. See *Deut.* xxxii. 37, &c. *Rev.* xi. 7, &c. O wherefore ſhould they ſay among the People, where is now their God? *Pſ.* xlii. 3. Thou ſhalt tread down the Lion and Dragon, &c. *Pſ.* xci. *Rev.* xiv. and xix. and xx. O my People that dwell in *Sion*, be not afraid of *Aſſhur*, &c. *Iſai.* x. 24, &c. and 14. He that endureth unto the End ſhall be ſaved, *Matth.* xxiv. and xxv. 2 *Eſd.* xiii. 16, &c. And the Kingdom and Dominion ſhall be given to the Holy People of the moſt High, &c. (*England*,) and all Powers ſhall ſerve and obey him. (See *Iſai.* lxii.) Even this is the End of the Matter. *Dan.* vii. 2 *Eſd.* xiii. 4, &c. The Name of God be praiſed for ever and ever, for Wiſdom and Strength are his. *Dan.* ii. 20.

The

The Sixth FAMILY.

We are now come up to the ſixth Family, the laſt and nobleſt Family, as being the ſixth and laſt Day's Creation, and a covering Cherub. See *Gen.* i. 26. 2 *Eſd.* vi. v. 38--53. *Exod.* xxv. 18. *Ezek.* i. and x. 2 *Eſd.* ii. 40, &c.

Theſe Merchants trade in Gold, Silver, and precious Stones, pure Faith and Doctrine that will abide the Fire of Perſecution, and the Fire of God's Word, 1 *Cor.* iii. 9, &c. *Wiſd.* i. and ii. and iii, for they ſhall come forth as Gold, pure and without Loſs of Weight, *Job* xxiii. 10. whilſt the Wood, Hay, and Stubble ſhall be conſumed and blown away as Chaff. *Pſ.* i. 4, &c. *Matth.* xiii. 5. *Dan.* vii.

Theſe *Philadelphian* Merchants (for ſo I call them,) are of brotherly Love, as their Name importeth. Their Love is pure and unconfined: they have not defiled their Garments, *Rev.* iii. v. 4--8. Thou art all fair, my Love, and there is no Spot in thee. *Song*, iv. 7. Her Cloathing is of wrought Gold, &c. *Pſ.* xlv. 14, &c. Theſe are Virgins: they follow the Lamb whereſoever he goeth, &c. in all his holy Ordinances. *Rev.* xiv. and xix. And they are known by the Names of the Poor, the Juſt, the Meek, the Fatherleſs, the Righteous, &c. *Matth.* v. and vii. They are alſo ſaid to be like the Son of Man, &c. and are called the Holy People of the moſt High, and the Saints, &c. *Dan.* vii. 13, &c. *Iſ.* lxii. This is the Generation of *Jacob*, &c. *Pſ.* xxiv. 6. This is the Stone,

Dan. ii. 35. a Kingdom which cannot be ſhaken, &c. called Mount *Sion*. *Heb.* xii. This is the moſt pure reformed Church of Chriſt, *England*. See *Rev.* iii. v. 7--12.

Theſe Heirs of *Abraham* and *Iſaac* were very poor and low in their younger Years, and in their Brother's Days, (for they were twin Sons, as I have ſaid in the firſt Family,) and ſuffered much under the *Jews* and *Romans*, &c. But at laſt getting into Power, they created and appointed a King or Head over the whole Family, whom they called Father of the Family, and gave him ſole Power to bind and looſe, &c. for every precious Stone was in his Garment, &c. *Ezek.* xxviii. 19, &c. This anointed covering Cherub, called the King of *Tyrus*, governed well for a Time, and lived in great Splendor, as I have ſaid above; for he was perfect in his Ways from the Day that he was created till Iniquity was found in him; &c. *Ezek.* xxviii. 14, &c. How art thou fallen from Heaven, bright Lucifer, Son of the Morning, &c. *Iſai.* xiv. 12, &c. Thou haſt a Name that thou liveſt, but art dead, &c. *Rev.* iii. 1, &c. See *Pſ.* xi. and xii. and x. and ix. 6, &c. and 49.

This Prince, or Morning Star, had many Succeſſors, ſome good, ſome bad: and after many Years this Church became very rich, and waxed fat, and forſook God that made him, even the Rock of his Salvation. *Deut.* xxxii. 4, &c. They corrupted themſelves with Pride and Vanity, and iniquitous Merchandiſe, and thought themſelves Gods. *Ezek.* xxviii. 2, &c. *James*

v. *Iſai.* i. and ii. 12. *Pſ.* xii. 4. *Iſai.* iii. and iv. and v. and x. 8, &c. and 13. and 14. *Job* xx. *Pſ.* lii. Hence they are called the Ungodly, Fools, Liars, Hypocrites, Tyrants, the Falſe Tongue, the wicked Man, the mighty Man, the cruel Man, the Behemoth, &c. And he that made him will make his Sword to approach unto him. *Job* xl. 14, &c. *Pſ.* ix. and x. and xxxvii. They now begin to ſet up new Laws, and new Forms of Government, and to defraud the Righteous, &c. *Wiſd.* i. and ii. and iii. *James* iv. and v. *Pſ.* ix. to ſay in their Hearts, There is no God, &c. *Pſ.* xiv. 1. to their poor Brethren, where is now your God? *Deut.* xxxii. v. 37. 39. *Joel* ii. 17. *Pſ.* xlii. 3. and 52, and 53. Now poor *Lazarus* lieth at the rich Man's Gate, full of Sores, &c. *Luke* xvi. 19, &c. and xvii. 1, &c. See *Job* ii. 7, &c. Be patient therefore, Brethren, unto the Coming of the Lord, &c. *James* v. 1, &c. *Iſai.* iii. 14, &c. and iv. 1, &c. and v. 14, &c. and x. 24, &c.

Thus the poor Remains of this Family, that walked in the juſt and old Way of their Fathers, the Catholics of old, were perſecuted, tormented and hated. But God Almighty raiſed them up a Comforter, a puiſſant young King, and after that a princely Woman, full of divine Knowledge, and other noble Virtues, and the Princes, her Succeſſors, in the Realm of *England*, who (under God) have not only to this Day defended and comforted this poor juſt Family, and their Laws and Liberties, &c. but

alſo have, by a divine Aſſiſtance, re-edified and eſtabliſhed the Houſe and Kingdom of *David*, that were fallen down; and this Kingdom is now called by the Prophets Mount *Sion*, the Praiſe of the World, &c. *Iſai.* lxii. 7, the Joy of the whole Earth, &c. for all Nations ſhall come into her Courts, *Pſ.* xlviii. *Iſai.* ii. Hence it is called the Great Church, *Pſ.* xl. 11, and xxxv. 18. and xxii. 25. And *David* ſhall move no more for ever, 2 *Sam.* vii. 10, &c. Go in and ſee the Beauty and Greatneſs of the Building, &c. 2 *Eſd.* x. 55. For the Wicked ſhall be every one as Thorns thruſt away, &c. (*Rome* &c.) 2 *Sam.* xxiii. 6, &c. *Mat.* xiii. 23. Whoſe End is to be burnt, &c. See *Iſai.* v. 14, &c. and x. 24, &c. and xxxiv. *Mat.* xiii.

Now ſince *Lucifer*, or *Edom*, our elder Brother, (the Papal Church) is fallen from Heaven, and the Grace of God, as did *Eſau*, and hath added Drunkenneſs to Thirſt, &c. *Iſai.* xiv. 12, &c. *Heb.* xii. 15, &c. *Deut.* xxix. 20, &c. He is as a dead Branch, cut off from the Olive Tree, and his Name is changed to *Abaddon*, or *Apollyon*, which by Interpretation is a Deſtroyer. He hath the Jaws of a great Lion, &c. *Pſ.* xxii. *Joel* i. 6, &c. Hence his Name is called *Satan*, *Antichriſt*, Mount *Seir*, &c. O Mount *Seir*, I come againſt thee, &c. See *Ezek.* xxxv. *Iſai.* xxxiv. So we boldly declare and publiſh, that they are not of us. We proteſt againſt their Errors: they do not belong to our Family; they are gone out from us, 1 *John* ii. 19. *Pſ.* ii. and xxxvi. And

never

never ſhall they be any more after Harveſt, *Mat.* xiii. and xxiv. and xxv. *Ezek.* xxvi. and xxvii. and xxviii. Betwixt us and you there is a great Gulph fixed, a Decree, *Luke* xvi. 26, and 27. They ſhall drive him out of Light into Darkneſs, and chace him out of the World: and that which remaineth in his Tabernacle ſhall be deſtroyed, &c. *Job* xviii. and xx. Alas, alas, that great City *Babylon!* for in one Hour is thy Judgment come, *Revelat.* xviii. *Dan.* vii. *Iſai.* lx. 12. &c. I ſaw Satan fall like Lightning down from Heaven, *John* x. 18. *Iſai.* xiv. 12, &c. and xxiv. and xxv. and xxvi. An Eaſt Wind ſhall take him away, &c. (the *Turk*, &c.) *Job* xxvii: 21: *Ezek.* xxvii. 26. *Joel* iii. *Pſ.* xlviii. 7, &c. and xlix. 17. In his Proſperity the Deſtroyer ſhall come upon him, &c. *Pſ.* xcii. 8. I went by, and lo he was gone, &c. *Pſ.* xxxvii. v. 35, 36. *Job* xx. 18, and xxvii. 11. And there ſhall be no Remnant of the Houſe of *Eſau*, for the Lord hath ſpoken it, *Obad.* v. 18. *Edom* ſhall be deſolate; it ſhall be as *Sodom*, &c. *Jer.* xlix. v. 7—22 and l. and li. *Iſai.* xxxiv. *Ezek.* xxxv. and xxxvi.

So then this poor wiſe Man, here called the Sixth Family, and the Reformed Church of *England*, is the wiſeſt of all the Six, through the Grace of God. This is *Jacob*, the Heir of *Abraham*, &c. *Pſ.* xxiv. 6. Hold that faſt which thou haſt, that no Man take thy Crown, &c. *Rev.* iii. v. 7—13. And he will give him Dominion over all the Earth, and what-

whatſoever walketh through the Paths of the Sea, &c. over all Infidelity and Hereſy, &c. See *Pſ.* viii. *Gen.* i. 26. *Dan.* vii. *Mat.* xxv. He hath ſeen no Idol in *Jacob*, &c. How goodly are thy Tents, O *Jacob*, &c. His King ſhall be higher than *Agag*, &c. (that is, Papal *Rome*) *Numb.* vi. 23. and 24: O Lord, thou haſt maintained the Cauſe of my Soul, and haſt redeemed my Life, &c. Thou haſt heard their Reproach, O Lord, &c. Give them Sorrow of Heart, even thy Curſe to them (to *Edom*) *Lam.* iii. 58, &c. Curſed be he that curſeth thee, &c. *Gen.* xii. 3, and xxvii. and xxix. *Numb.* xxiv. 9. *Pſ.* cix. 17. For the Lord will have War with *Amalek*, &c. (that is Papal *Rome*) *Exod.* xvii. 14, &c. *Deut.* xxv. 19. &c. See *Wiſd.* iii. v. 16, 17. *Iſai.* xl. 21, &c. and xxxiv. and xxiv.

From all what is ſpoken above, we may plainly obſerve the diſmal Ruin and final Deſtruction of Papal *Rome*, (ſpiritually called *Sodom* and *Egypt*, and *Edom* and *Babel*, &c. as being a Member of Antichriſt; for they repented not, *Rev.* xi. 18, and ix. 20. and xvi. v. 10, 11.) and alſo the Victory of *Jacob*, and the Glory of *Iſrael*, here called the Sixth Family, and the Reformed Church of *England*, which God preſerve! This Sickneſs is not unto Death, *John* xi. 4, &c. *Luke* xvi. 19, &c. *Mat.* xxiv. and xxv.

As to the other four Merchants mentioned above, I look upon them as Tares and Chaff, and little Foxes, and Wolves in Sheeps Cloathing,

ing, &c. called the bad Fiſh, that muſt be caſt away, or ſeparated from the Juſt at the Time of Harveſt, See *Mat.* xiii. and xxv.

But do not miſtake me: I think the true Senſe of the Text is this. That at the Coming of Chriſt in his Kingdom, called the Day of Judgment, &c. Chriſtian *Rome* (called the third Part of Men, *Rev.* ix. 15) ſhall, as it were, in a Moment be deſtroyed for ever, as to her Power and Polity in the Church of Chriſt; for this is a temporal Judgment. And as to theſe Tares, &c. their Houſes ſhall be conſumed, or beaten down by the Waves, for they are not created of God: but they themſelves (being juſt Men) quitting all Pretenſions to their former Errors and Ignorances, and Confederacies with the great Whore, *Rev.* xvii. 12, and embracing the true Faith and Doctrine of Chriſt, as by Law eſtabliſhed in *England*, ſhall be graciouſly received into God's Fold and holy Reſt, and give Glory to the God of Heaven, the God of *Jacob*, *Rev.* xi. 13. *Pſ.* xxiv. *Iſai.* xl. 27, &c. as ſhall alſo the *Jews*, *Turks* and *Infidels*. For God Almighty will root out of his Kingdom all Things that offend, and caſt them into a Furnace of Fire, called a Lake of Fire, and the Second Death, &c. a living Death, *Dan.* vii. 11, &c. *Mat.* xxiv. 51. and xxv. 41, and xiii. 42. *Rev.* xiv. 10, &c. and xvi. v. 10, 11, 21, and xviii. 8, &c. and xix. v. 11. —20. and xx. 2, &c. and xxi. 8. For he will firſt ſay to them on his right Hand, Come, you bleſſed of my Father, &c. Then will he ſay

to

to them on his left Hand, Go, you curſed into everlaſting Fire, &c. Theſe (the wicked and impenitent Sinners,) ſhall go away into everlaſting Pain, and the Righteous into Life eternal, *Mat.* xxv, 41, &c.

Pſ. xlviii. explained. See the Bible Tranſlation.

V. 1, &c, Great is the Lord, and highly to be praiſed, in the City of our God, the Mountain of his Holineſs. Fair in Situation, the Joy of all the Earth, is Mount *Sion*, in the Sides of the North: it is the City of the Great King (Chriſt, the elect Church of Chriſt, which I call *England:*) God is well known In her Palaces for an high Refuge. See *Pſ.* ix. and x.

Ver. 4, &c. For lo, the Kings were aſſembled, they went together (the Princes of *Europe:*) themſelves ſaw (*England*'s Glory) ſo they marvelled, &c. With an Eaſt Wind (the *Turks*, &c.) Thou brakeſt the Ships of *Tarſhiſh* (that is, the whole Navigation of the Church of *Rome*, called alſo *Tyrus*, *Ezek.* xxvii, 26. *Iſa.* ii. 16. and xxiii. 1, &c. *Job.* xxvii. 21.) v. 8, &c. Even as we have heard, ſo have we ſeen, in the City of the Lord of Hoſts, &c. (*England*) God will eſtabliſh it for ever, Selah. We have patiently waited for thy Mercy, O God, in the Midſt of thy Temple, &c. Thy right Hand is full of Juſtice, See *Pſ.* 45.

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Ver.

Ver. 11, &c. Let Mount Sion rejoice, and the Daughters of *Judah* be glad, becauſe of thy Judgments (on all the Ships of *Tarſhiſh*, that is *Rome*, &c. See *Iſai.* ii. 16, &c.) Go about *Sion*, and tell the Towers thereof, &c. For this God is our God for ever and ever. He will guide us until Death. Why ſhould I fear in the Days of Evil, &c. *Pſ.* xlix. 6, &c. and l. 1, &c.

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